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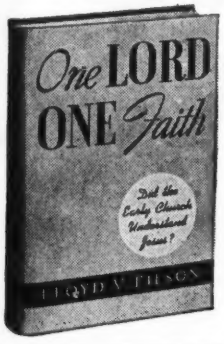

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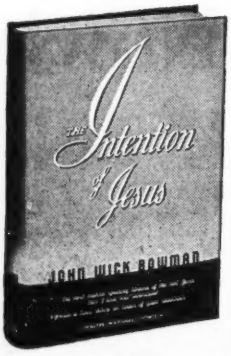

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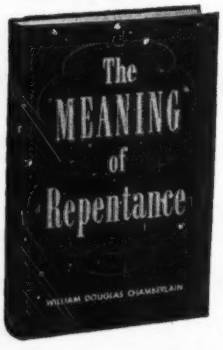

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In This Issue

WILLIAM LINDSAY YOUNG

is president of Park College, Parkville, Mo., and was moderator of the General Assembly of the Presbyterian Church in the U.S.A. during 1940-41. Dr. Young, ordained in 1918, was minister of the Presbyterian Church at Beaver Dam, Wis., from 1918 to 1922, then successively Y.M.C.A. secretary at the University of Wisconsin, student pastor at the University of Montana, professor and director of the school of religion at that same school, director of the department of university work of the Presbyterian Board of Christian Education, and director of the department of colleges, theological seminaries and training schools on the same board. His article is the first in a series evaluating the proposal for church federal union made by Dr. E. Stanley Jones. Next in the series will be an article written by a Methodist, Dr. Albert Edward Day of Pasadena, Calif.

HUGH STEVENSON TIGNER

is minister of the Universalist Church at Canton, N. Y., seat of St. Lawrence University, leading Universalist college. Mr. Tigner is a frequent contributor to The Christian Century. His books include *Our Prodigal Son Culture* and *No Sign Shall Be Given.*

TRACY STRONG

is general secretary of the War Prisoners Aid of the Young Men's Christian Associations, with headquarters in Geneva, Switzerland. As such, he has general oversight of the work on behalf of prisoners which the Y.M.C.A. is carrying on in almost all prison camps. With American prisoner lists lengthening, the public will find reassurance in Mr. Strong's summary of the provisions of the Geneva convention and his report that these are being generally observed by all belligerents. Mr. Strong is a son of the late Dr. Sydney Strong, Congregationalist leader, and a brother of Anna Louise Strong, widely known writer on the Soviet Union.

The CHRISTIAN CENTURY

April 14, 1943

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Calendar of Coming Events

Apr. 12-18. Chicago Conference on Social Action.
Apr. 12-16. Regional Church Conference of Social Work, St. Louis.
Apr. 13, 14. Church of the Brethren, Middle District, Martinsburg, Pa.
Apr. 14-15. United Stewardship Council, Philadelphia.
Apr. 14-17 American Association for Health, Physical Education and Recreation, Cincinnati.
Apr. 18. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Apr. 18. Community Church, Boston; Herbert Gezork, speaker.
Apr. 21, 22. Church of the Brethren, Southeastern District, Philadelphia.
Apr. 25. Sunrise Easter Service, Mt. Davidson, San Francisco; Vere V. Loper, speaker.
Apr. 25. Community Church, Boston; Rollo Walter Brown, speaker.
Apr. 25. Easter Sunrise Service, Soldier Field, Chicago.
Apr. 25. Chicago Sunday Evening Club; William P. Merrill, speaker.
Apr. 26. Catholic Association for International Peace, Washington, D. C.
Apr. 26. International Relations Commission, National Federation of Catholic College Students, Washington, D. C.
Apr. 27, 28. Annual Conference on Preaching, Depauw University, Greencastle, Ind.; Roy L. Smith, speaker.
Apr. 27-29. Constitutional Convention of National Association of Evangelicals for United Action, Chicago.
Apr. 28. Delaware Methodist Conference, Philadelphia.
Apr. 28-May 3. Central Pennsylvania Annual Methodist Conference, Clearfield.
Apr. 29-May 1. Wyoming Methodist Conference, Binghamton, N. Y.
Apr. 29-May 2. Mennonite Eastern District Conference, Souderton, Pa.
Apr. 29. Central West Methodist Conference, Denver.
Apr. 29. Newark Methodist Conference, Newark, N. J.
Apr. 30-May 2. Annual Methodist Youth Conference, Philadelphia.
May 1-3. Education by Radio Institute, Columbus, O.
May 2. Community Church, Boston; John Haynes Holmes, speaker.
May 2-4. Great Lakes-Ohio Valley Regional Conference, National Catholic Welfare Conference, Toledo, O.
May 2-9. National Family Week.
May 3-5. Missionary Education Institute, Indianapolis.
May 3-5. Nebraska Ministers' Convocation, Lincoln.
May 3-7. *Methodist School of* Ministerial Training, Lansing, Mich.
May 4-6. International Constitutional Convention, United Evangelical Action, Chicago.
May 4-6. Associated Church Press, *New York City.*
May 5. Maine Methodist Conference, Bangor.
May 5. New Hampshire Methodist Conference, *Keene.*
May 5. Colored Methodist Episcopal Church, Council of Bishops, *Jackson, Tenn.*
May 5, 6. Colored Methodist Episcopal Church, General Connectional Board, Jackson, Tenn.
May 9. Community Church, Boston; Walton E. Cole, speaker.
May 10, 11. Reading Synod, Evangelical and Reformed Church, *Shoemakersville, Pa.*
May 11, 12. Mercersburg Synod, Evangelical and Reformed *Church, Carlisle, Pa.*
May 12-16. Washington Annual Methodist Conference, Lynchburg, Va.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, APRIL 14, 1943 NUMBER 15

EDITORIAL

For the Sixth Week of Lent

IF THE GOD we worship is one who loves all men equally and indiscriminately, then every remembrance of him must rebuke our selfish character and all its works. I realize, a little, his love for me; but therein I realize his equal love for others. . . . The non-resistance to evil which is enjoined upon us that we may be true children of the heavenly Father is no mere amiability which accepts an injury rather than face unpleasantness. It is the method of active love. . . . So too the love of God, who makes his sun to rise on the evil and on the good and sends rain on the just and on the unjust, is not that amiable quality which shirks the responsibility of action and is properly called sentimentality; it is love active in redemption. The revelation gives us not only a doctrinal affirmation of the divine love, but its very image. It is always by imagery that principles become powerful over conduct. We are not left to conceive the all-embracing love of God as a general idea; we can call to mind the agony and the cross. There we see what selfishness in us means to God; and if evil means that to God, then God is not indifferent to evil. He displays his utter alienation from evil by showing us the pain that it inflicts on him. So, more than in any other way, he rouses us from acquiescence in our own selfishness. By his refusal to discriminate in his love, and by his surrender of himself for men's evil passions to torment, he wins us to deserve his love and kills the evil passions in a degree that would be impossible by any activity of righteous force. (From *Christ, the Truth,* by William Temple. The Macmillan Company, 1924.)

A First Step Toward a True United Nations

A WIDESPREAD tendency to minimize the importance of the conference on food problems called to meet late this month can be discerned throughout the press. True, this conference will not deal with any of the problems which are likely to cause discord among the supposedly United Nations. There is greater identity of interest in providing sufficient food for everyone in the postwar world, and therefore more likelihood of reaching quick agreement as to how this is to be done, than with regard to any other problem confronting the Allies. But that does not detract from the soundness of the strategy which caused this conference to be held first nor from the importance of any decisions it may adopt. President Roosevelt has said that half a dozen conferences are planned. These will take up in order various major problems confronting the nations now fighting the Axis. By beginning with food, the precedent of consultation can be established. Since Russia has already accepted her invitation to the food conference, the importance of that precedent should be clear. If she comes to this conference, she will have difficulty finding reasons for not coming to later ones. And this indicated readiness on the part of Russia to devote a proportion of her resources at the end of the war to the solution of the appalling European feeding problem is a first step toward a genuine union of the United Nations. When the war ends, almost all Europe will be either starving or on the edge of starvation. That means that food belongs at the top of the Allied agenda. If the United Nations cannot work together to feed these starving millions, it is useless to hope that they can unite to accomplish anything beyond that. The conference which President Roosevelt has called, and which Russia has promised to attend, may thus be accounted the first constructive step toward postwar rehabilitation.

Dangerous Legislation Before Congress

THE SO-CALLED war security bill passed by the House of Representatives last week is one of the most dangerous pieces of legislation ever to come before Congress. True, the House struck out a few of its worst features before sending it on to the Senate. It provided specifically that citizens and the press were to be safeguarded in their rights to criticize the government, government officials and legislation. It dropped the clause which would have confronted with ten years' imprisonment and/or a $10,000 fine any person who, having "probable cause to believe" that another was about to

commit a hostile act, failed to report his suspicion to the FBI. But it left in the list of hostile acts which may be punished with the death penalty the acquisition of any information which might be of advantage to the enemy. Even the amendment of this section to provide that such an act must have been willful is hardly a sufficient safeguard against the aberrations of courts and juries under the emotional stress of wartime. The danger in such legislation grows out of its designedly loose language, which seems to invite dragnet operations gathering in the innocent along with the guilty. The department of justice, which wrote the bill and is pushing it through Congress, says that gaps in the law revealed by experience with the saboteurs landed from a German submarine last summer show why it is needed. Our recollection is that the saboteurs were rounded up in remarkably short order, convicted and executed. And the Supreme Court, by refusing to interfere in the case of the Detroit man sentenced to death for harboring overnight a German war prisoner escaping from Canada, has indicated that there is no lack of jurisdiction and sternness in the law which was found to apply in that instance. We trust that the Senate will give this bill the searching consideration it deserves. If it does, we are confident that it will either be rejected entirely or drastically modified.

Are We Shooting Helpless Men?

EVER since the great victory which Allied airmen scored over a Japanese convoy off New Guinea early in March, questions have persisted with regard to certain statements contained in the reports. An Associated Press dispatch from Allied headquarters on March 5 told how, after ten Japanese warships and twelve transports had been sunk, bombers "strafed and sank lifeboats off shore endeavoring to make land." The same news agency reported on the next day that the battle "ended Friday when an Allied airman dropped his bombs on three lifeboats containing 200 Japanese soldiers and messaged his base: 'No survivors.'" On March 17 Elmer Davis, head of the Office of War Information, was quoted in the press as having said that while about 100 Japanese soldiers managed to reach land, "all but five subsequently were rounded up and disposed of." So disquieting were the implications of these reports that we have asked the OWI to comment on them. A letter from George H. Lyon, chief of the news bureau of that organization, says:

> There are a number of angles to this story. One is the ancient maxim that the business of a soldier is to kill or be killed. The Japanese in those lifeboats were not helpless civilians but soldiers, reinforcements for Japanese garrisons who are entrenched throughout the New Britain area. If they had been allowed to land they would have strengthened the Japanese hold on these islands and caused the death of many Americans. . . . Finally, even had it been otherwise possible to take prisoners, this was an aerial battle which made such a course impossible.

Such a justification of this slaughter of 15,000 Japanese to the last man takes on a queer look in the light of the A.P. report from London on April 2 that Australians have "captured hundreds of Japanese survivors from smashed convoys in the Bismarck sea," the same region where the March victory was won. Is the whole episode to be set down as simply another proof that war is inherently barbarous and must be fought by barbaric methods? If so should we be surprised if the Japanese also have *their* atrocity stories?

Congress Must Begin Again With 1943 Tax Plan

DEFEATING the Ruml plan by a vote of 215 to 198 and rejecting also the treasury department's 20 per cent withholding tax, which Mr. Morgenthau proposed to add to the income tax payable in 1943, the House of Representatives sent the whole matter back to its ways and means committee, thus wiping the slate and making it necessary to take a fresh start on a 1943 tax bill with the first quarter of the year already gone. The bill for the tax on 1942 incomes did not become a law until October 20, 1942. This bad precedent for exacting ex post facto tax legislation ought to be broken. Everybody knows this, and doubtless it could be done if it could be made clear that it does not involve "forgiving" anything. That term, which was fatal to the Ruml plan, means something when applied to a private debt, but little or nothing in relation to a tax debt, in regard to which whatever the government subtracts at one point can be added at another. The important thing about an income tax is not what it is paid *on* but what it is paid *out of*. The problem now is to get as much as possible out of 1943 incomes while not trying to get more than is possible—which would swamp the taxpayers and thus defeat the tax. The Ruml idea was to forget (not "forgive") the remainder of the tax assessed against 1942 incomes—which would have to be paid out of 1943 incomes—and then tax 1943 incomes all the traffic would bear. Representative Carlson, who sponsored this measure, does not accept the defeat as final and says he has "just begun to fight." Those are brave and not unfamiliar words. But some form of compromise is more probable than the ultimate adoption of the plan that has been voted down. We have a suggestion.

A Modest Suggestion For a Tax Plan

THE MAKING of a complete tax plan is a highly technical process requiring specialized qualifications which we do not claim to possess. But since it is evident that most members of Congress do not possess them either, the voice of the tax layman outside Congress may perhaps not inappropriately be raised. Let it be assumed: (a) that the Ruml plan as such is dead and that the prejudice against "forgiving" any tax already imposed is too firmly fixed to be dislodged; (b) that the government needs all it can collect from the incomes of this year, next year, and probably a good many years after that; and (c) that it is desirable to get the income tax on a current basis as soon as possible. As the principles of a compromise plan, we therefore suggest: (1) that the tax already levied on 1942 incomes stand as it is and be collected according to schedule; (2) that an additional withholding tax be imposed, for the months from July

to December 1943, sufficient to bring the total amount to be paid in 1943 up to what it would be if there were no last year's tax to be paid this year—that is to say, all the traffic will bear, *but no more;* (3) that, immediately and as part of the same measure, income tax legislation for 1943 and thereafter be enacted, on a pay-as-you-go basis so far as possible and designed to collect as much as can be collected without imposing impossible hardships on the taxpayers and drying up the sources of revenue. Such a procedure would have these merits: it would avoid the use of the alarming word "forgive"; it would not relieve, at the government's expense, those corporations which have already set up reserves out of 1942 income to cover the taxes of that year; it would make the government's revenue from direct taxation as high as it can be made and avoid the calamity which would follow from making the burden heavier than the country can bear; and it would get income tax collections on a current basis as early as it can be done.

Distiller Discovers That Patriotism Pays

SET BY THE WAR in a very precarious position, the distillers have been compelled to think fast and to act discreetly. With their plants converted to the manufacture of alcohol for explosives, they live in deadly fear that if they attract too much attention the huge stocks of liquors in bonded government warehouses will also be commandeered for the same purpose. They much prefer to sell their product at high wartime prices, but to sell liquor they must advertise. How can they advertise without attracting unwelcome attention to themselves? How can they maintain a place in the public's memory and dispose of their profitable stocks without risk that a fickle populace may "turn them in" as a non-essential industry? This delicate issue is obviously one which requires expert handling. This it is getting. Through a stroke of genius, W. W. Wachtel, shrewd president of Calvert Distillers Corporation and chairman of the war stamp council of the liquor and wine industries, has developed a method of camouflage which provides at the same time perfect concealment and maximum profits. The secret, which he generously shares with other advertisers in a recent issue of the trade publication, *Printers' Ink,* is this: "Patriotism in advertising pays." After reciting the results from "war-slant copy" as compared with those from "product-only copy," he proves by impressive figures that patriotism "helps sell goods and services" and "builds good will for the advertiser." Having read Mr. Wachtel's article, we believe that we have discovered why old Samuel Johnson declared that "patriotism is the last refuge of a scoundrel." It pays, and it also conceals.

What Are the Causes Of Absenteeism?

THE LABOR committee of the House of Representatives has recently been investigating absenteeism. Charges that workers have been neglecting their jobs in such numbers that war production has been held back or even slowed down are being aired before the committee by people who seek punitive legislation. Spokesmen for labor have been given an opportunity to reply. The net impression left by the testimony given to date is that while considerable absenteeism exists, the causes are very different from those which have been headlined in the anti-labor press. These causes were summed up by Wendell Lund of the labor division of the WPA. He listed illness as responsible for the largest proportion of absences. Contributing to illness are the overcrowding of industrial communities, especially the new ones, and inadequate transportation. The factor which cost the second largest amount of time is the rising accident rate, said Mr. Lund. Accidents he attributed to too rapid plant expansion, the use of inexperienced workers without adequate supervision, the overcrowding of plants and the prevalent speed-up of production. He charged that lax enforcement of safety laws is directly responsible for many accidents. "Fatigue bulks large in both illness and accident cases," he declared. "The longer the work week, the lower the individual's resistance and the slower his reaction to danger. . . . There is a danger point beyond which it is unwise to work a man or woman. A punitive expedition against absenteeism would be as useless as ringing the bells in the old days to frighten away the plague." All of which is sound sense. But there remains one thing about which we are still puzzled. Why is it that neither labor nor management nor government has examined the relation of drunkenness to this question? Why is there no mention of the week-end spree?

British Colonial Policy And the Churches

A CONSIDERABLE part of the English press, headed by the *Manchester Guardian* and the London *News Chronicle,* is sharply criticizing speeches in which Colonel Oliver Stanley, colonial secretary, and Mr. Churchill have made it clear that Britain intends to conduct its colonies after the war on its own and without supervision or advice from any international agency. The announcement, says the *News Chronicle,* is a blunder coming "at this stage." Whether the blunder consists in the policy avowed or in its timing the London paper does not fully make clear. We wonder, however, whether Mr. Churchill or any other responsible member of the British government realizes what a direct blow this announcement has given to the hopes of the churches. Ever since the conference of "lay experts" convened by the World Council of Churches at Geneva just before the war pronounced in favor of a colonial system to be "carried out under the effective supervision of an international body whose members shall be independent of national control," the churches have been hoping that the end of the war would see the colonial problem dealt with by an extension of the mandate system. Delaware called for this in clear-cut terms, holding that "the affairs of peoples deemed not yet capable of self-government should be administered as a common trust, by international authority, in the interest of these peoples as members of a world society." All such hopes the Stanley-Churchill announcement incontinently rejects. It goes farther; it even constitutes a retreat from the mild international supervision of Woodrow Wilson's fledgling

mandate system. Will the churches, in this country and in Britain, be content to accept it as the final word? Because political leaders frown, will they drop their demands for drastic revision of the imperialist order? We hope not.

Re-educating Germany

NINETY-FIVE per cent agreement has been reached among the United Nations, says President Roosevelt, on the objectives of the war. If that is true —and we profoundly hope that it is—then the question as to what is to be done with the Germans after the war must be one of the few on which there is still confusion of counsel. Nothing approaching unanimity of opinion has been attained concerning this vital matter. On the necessity for defeating the German military machine there is accord. Hitler must be routed, overwhelmed, forced to surrender, driven from power, brought to judgment. But then what? That is where the peace aims of the Allies drift into vagueness. Yet deep in our hearts we all know that if we answer unwisely at this point, another war is to be expected in less than twenty years.

As to the necessity for some sort of postwar occupation of Germany, if only to save that land from chaos, there seems to be widespread agreement. Large sections of opinion in Allied countries also favor the proposal, strongly upheld by the Archbishop of Canterbury, for a period of "interim settlement" which "should be in part penal," during which nazi leaders guilty of personal crimes should be punished and the mark of the nazi regime erased from the face of the country. But such retributive policies we instinctively know will not be enough. By themselves, they might merely succeed in driving the Germans into sullen anger, or in fostering the spirit of revenge. Something of a constructive nature, something that can get beneath the surface of German life and really change the minds and wills of the German people, is required. Hence the growing demand for the re-education of German youth.

Something of this sort is evidently what the Archbishop of Canterbury seeks during the period of his proposed penal interim. Lord Halifax on several occasions has emphasized its necessity. Two British organizations, the London International Assembly and the Council for Education in World Citizenship, have just published an elaborate prospectus for an Allied control of German schools, complete with a high commissioner and a supreme censor for all textbooks. In this country the demand for German re-education has been given its most important sponsorship by Vice-President Wallace. In the speech which he delivered on Woodrow Wilson's birthday last December—the speech in which he laid down five principles on which to construct the postwar order—Mr. Wallace called for the "psychological disarmament" of Germany by the "supervision, or at least inspection, of the school system." More recently, in his address to the Methodists at Delaware, he reiterated his belief that it would be "absolutely vital to exercise some control over German education when the war comes to an end." And while he seems, in the Delaware speech, to have backed away from the idea of direct control of German schools, he still demanded that they should be kept from teaching "the cult of war and international deceit," or "Prussianism, Hitlerism or any modification of them."

It is probable that most Americans who echo Mr. Wallace's demand for the re-education of Germany have in mind much such a project as he envisaged at the time of his December speech or as the British organizations propose. They see German schools placed under the supervision of the United Nations. They see German schoolbooks censored by Allied agents. They see the curriculum of the German school approved by our educators. And they see this educational control maintained for five years, ten years—perhaps for a generation, until the last trace of militaristic spirit has disappeared from the last German schoolboy. If Hitler could do such damage to the mind and soul of German youth in one decade, can we not undo it by the same process of educational molding in another? Thus runs the argument.

The idea seems to us folly. We agree that Germany after the war will need re-education. Germany must be re-educated if the coming peace is to last out the lives of the young Germans now in school. But this idea of re-education through taking over control of the German schools, or through proscribing subjects which may not be taught in those schools, will defeat its own ends. It is wholly negative in approach, when the situation calls for a policy with positive effect on the German mind. And it is psychologically unsound.

No education imposed by the victors will capture the German mind. And that is what re-education demands—a genuine change in German thought and outlook. The more the schoolmaster teaches according to the command of Germany's conquerors, the more the heart of German youth will rebel. No one who knows anything about modern European history should need to be told this. For the last hundred years that continent has been sown with schools which have ostensibly taught according to a curriculum imposed by the dominant power but which under the surface have been undying centers of proscribed nationalism and the spirit of rebellion. Think of Poland, in both its Russian and its German provinces; think of Alsace-Lorraine; think of Ireland. Imposed education of the kind which some would attempt in postwar Germany never works. Circumventing its efforts becomes a patriotic expression for the elders and a glorious adventure for the young.

The only re-education of Germany which will be worth anything will be of a sort which the Germans seek for themselves, participate in willingly and find personal satisfaction in seeing carried to success. Where is such re-education to be sought? We believe that it may be found only by enlisting the youth of Germany after the war in full-fledged cooperative participation in all the tasks of rehabilitation and new development which will confront the world. Youth will return from the fighting fronts to Germany bitter, disillusioned, more than a little shell-shocked, apprehensive. A policy of re-education which is essentially punitive will drive toward sullenness, despair, festering hate, the determination to seek revenge. But a policy which offers opportunity to participate in world enterprises will open German eyes to the possibility of a

different and more rewarding future than ever Hitler or his Prussian predecessors held out.

The sort of re-education which might conceivably change the mind of Germany would say to the young Germans, "Come, here's a gigantic task to be done. An entire continent is to be rehabilitated. A whole world's industrial order is to be set back to functioning. There is tremendous work to be done all over the globe, as well as in your own shattered land. Let us attack these tasks together." Here would be an approach positive instead of negative in spirit, psychologically sound, and Christian in motive. The re-education would come in the cooperative doing. Faced by such an opportunity, the neuroses of nazism would begin to fade out of the German mind. The young German would feel himself neither a pariah nor an Ishmaelite. He would have left no reason to sulk, to nurse his imagined wrongs, to plot, to nurture that evil spirit of desperation and irresponsibility which had hitherto made him a nazi. He would enter a new mental atmosphere. When the German mind has thus been changed, the world will have no reason to fear the curriculum of the German school. Germans themselves will look after that.

We agree that it will not prove easy to work out a policy of German re-education after the war in these terms of cooperative participation with other nations in all the tasks of world rebuilding. But we are convinced that the only hope of lasting peace in Europe requires that those who seek the re-education of the Germans shall think and begin to plan in this direction. If there are any Americans who believe that the way of punitive supervision offers greater hope, it might be well for them to reflect on what is now admitted to be the folly of the course followed by the victorious north after the War between the States.

Aid for Europe's Stricken Churches

THIS MOST destructive of all wars is pulverizing churches along with the other institutions of European life. Among the killed are the men, not all of them young, to whom the churches of that continent look for leadership. The disorganization of life which is daily pushing Europe closer to chaos includes the disruption of the Christian community. Among the children who are dying of starvation are the pupils in church schools. The fires which rage in the wake of the bombers are consuming the Bibles and other devotional literature which form the basis for Christian culture in a continent which for twenty centuries has been the matrix of Western civilization.

Of all the obligations which the churches of Great Britain and America must meet at the end of the war, none is greater or is likely to be more pressing than that of aiding in the reconstruction of Europe's Christian institutions. No consideration of the church's relation to the postwar world can fail to place that responsibility high on its list of priorities. The world mission of the church, which has commonly been associated only with the help we are privileged to give to the younger churches of Asia and Africa, must now include help for the churches of the mother continent of the West as well.

The first question, as Dr. William Paton of the International Missionary Council pointed out in a recent issue of the *Christian News-Letter,* is not, What are we going to do? but rather, What do they need? The fact that the World Council of Churches, with headquarters in Geneva, already has drawn up a preliminary answer to this question provides strong support for the faith of churchmen everywhere that the hand of Providence is to be seen in the emergence of that body at this portentous time. Even though it has not yet completed the first stage of its organization, so that it must still technically be spoken of as "the World Council of Churches in process of formation," it has already won the adherence of eighty churches. In taking the initiative even before the war ends and consulting leaders of the Continental churches concerning the major needs which have developed since the beginning of the conflict, the World Council is not only justifying its own existence but is strengthening the ecumenical spirit in all the churches.

Dr. Paton points out that while the full extent of the need of the Christian institutions of Europe can become apparent only at the end of the war, "it is already clear that the task of reconstruction will be immense and will demand the concerted action of all churches and Christian organizations." He then summarizes a memorandum prepared by the staff of the World Council in Geneva, which has been approved at a meeting of the provisional committee of the council. Representatives from France, Holland, Switzerland, Sweden and Germany took part in this discussion. It has also been reviewed by members of the council's provisional committee in America and Great Britain. As outlined by Dr. Paton, the European Christian leaders hold that the principal tasks involved in the restoration of the institutional life of European Christianity are:

1. The restoration of ruined churches and other buildings such as parish houses, Christian schools and hospitals. The number of cities where all or many church buildings have been ruined is constantly growing.

2. The supply of funds to churches which have been disorganized or had their funds confiscated. It is unlikely that repayment will be obtainable from the postwar governments.

3. Christian organizations and movements, including the youth movements, which have been proscribed or lost all their resources will need to be completely reconstituted.

4. Provision of pastors and lay workers for churches and Christian movements. In some countries the number of pastors is rapidly decreasing, and recruiting and training for the ministry have almost ceased. Temporary help will be needed in personnel, scholarships, subsidies to theological seminaries and in other ways.

5. Assistance for Christian relief organizations, such as home mission bodies and institutions for the poor, sick, orphans and refugees, to continue and extend their work.

6. The production of Christian literature, which in some countries has almost wholly ceased. There is a great demand for Bibles, simple commentaries, evangelistic literature and theological works.

7. The re-establishment of the foreign missionary boards which have in some instances been destroyed. This is additional to the maintenance of their work abroad, which has been

provided for through the International Missionary Council and may continue to need assistance for some time after the close of hostilities.

The ability of the churches of Europe to meet these needs is conditioned, according to the Geneva memorandum, by several factors. Because of the war's totalitarian character, the churches have suffered far more from the effects of this conflict than from any other in modern history. Some have been completely disrupted. Suffering has brought about profound changes in faith and in attitudes which even the refugees from European countries who have found safety abroad have difficulty in understanding. In some countries new opportunities have opened, particularly through a rapprochement between the church and labor, while in others the churches suffer from restrictions which threaten their very existence. Among Christian leaders who have shared in the ecumenical movement there is a growing sense of solidarity. But deep hatreds have been engendered wherever oppression has lasted for long periods, and these make interchurch collaboration on a broad scale very difficult.

The World Council of Churches and Dr. Paton have rendered a service of incalculable value in bringing thus early to the churches of England and of America this summary of the war-bred needs of European Christianity. How can these needs be met, at least in part? Obviously the organization of the World Council of Churches, which must play the central role in reconstruction, must be completed at the earliest possible moment. Its staff must be expanded and its budget strengthened so that by conference, travel, publication and the training of leaders it can discharge its critical and essential function of correlation and advisory direction.

Once this essential step is taken, others will suggest themselves. The Federal Council of Churches in America and similar interchurch bodies in other countries will no doubt be encouraged to set up departments whose function it will be to serve the churches which desire to cooperate in extending aid. The crisis now being faced by European Christianity might well provide the agenda for an interdenominational conference of the kind which has recently been held in Great Britain. A center for the continuous study of the problems of European churches and for the training of leaders to step temporarily into the places left vacant by thousands of pastors and other church leaders who have lost their lives might well be established. Each denomination should at the earliest possible moment develop its own plans for contributing to the great movement of cooperation and compassion which will be necessary. Some have already made a beginning. Some aid, particularly in terms of food for starving children, must be sent before the end of the war, and the churches should be the first to see that this is done.

That there are dangers in such an enterprise goes without saying. The close relationships with government which will be necessary in the extension of help to European Christianity carry their own perils. In a task which has both a short-term aspect of providing relief for immediate physical needs and a long-term responsibility to undergird the community life of the churches, the problem of maintaining a balance between claims may be serious. The possibility that some churches might be tempted to take advantage of the situation to proselytize is unfortunately not remote.

But all these dangers can and must be confronted with courage and overcome through cooperation. The World Council of Churches, through its newly organized "Reconstruction Department," can provide a comprehensive knowledge of what the needs are and will be prepared to widen the circle of understanding as more information becomes available. It is ready to take executive action where the churches desire it to do so. The churches of America and Britain will give evidence of ecumenical outlook and statesmanlike method if they use this service which the World Council is providentially prepared to render.

The Older, the Longer

EDITOR THE CHRISTIAN CENTURY:

SIR: You must have noticed that the older a man grows, the longer he takes to say things. There is an amplitude in his style, a comprehensiveness in his range, a leave-nothing-out manner in his speeches or sermons. His friends speak of his growing maturity; his critics say, "You can have too much of a good thing."

I reject with scorn the explanation that egoism is the cause, and that with age a man acquires a remarkable interest in himself, and falls under the spell of his own personality. There is no graph provided that can show the relation between the egoisms of youth and age. They are different no doubt, and they put on different disguises, but who can measure them? And there may be egoists in middle life.

I think the explanation is simpler. As years proceed we find it harder to leave things out. The speaker moves along the trunk line to his appointed end; but when the conductor of the party comes to a junction, he cannot resist the temptation to take his hearers down a most interesting but irrelevant branch line. He names a certain person, and that reminds him of a peculiarly interesting remark that man once made to him. The name of Methuselah comes in, and he cannot help telling his hearers that Methuselah once said to him in his later years, "Old age is the happiest time of life, but it is a pity it is so short."

It is a very necessary discipline—to leave out what may be true and interesting in itself but likely to take away the attention of hearers and readers from the main line. Seldom can it be necessary to give the speaker the counsel once given by a professor to a student who had written an essay: "It is too long; you should leave out half, and it does not matter which half." But it is certainly true that the old writer or speaker should keep a strict watch upon his use of such words as "that reminds me," or "I pause for a moment to say," or "I have always said on this subject—." He should blue-pencil his past memories, and learn to quote from himself in moderation.

But have you ever noticed that as we grow older, we grow quite miraculously wise upon the true line for *others* to follow? At any rate, *I* know when to stop!

Ever yours at the Sign of the Blue Pencil,

QUINTUS QUIZ.

Church Federal Union

A Presbyterian View

By William Lindsay Young

THE APPROACH to church union presented by E. Stanley Jones in The Christian Century is fundamentally sound in principle. The words "approach" and "principle" are used here advisedly because his proposal leaves many problems unsolved and serious questions unanswered. Perhaps this is its first and most important element of strength. If we wait until all possible difficulties are removed and every perplexity explained, unification of our churches will never come to pass.

The time is ripe for bringing the church into larger unity. On the one hand the urgency of the matter is evidenced by what is happening within the church itself. The reunion within Methodism, the movements in the Evangelical, Congregational and Lutheran bodies, and the attempts of the Presbyterians and the Episcopalians to come together, indicate something of the desire for union prevailing within our various ecclesiastical bodies. On the other hand, universal conditions should spur us on to union. The world is falling to bits all about us and no divided church is going to stop the disintegration. Surely no one can look at the plight of contemporary civilization without being convinced that we have tragically and miserably failed somewhere. Global war such as we experience now spells serious failure across the church, the school and the state. If the church thinks it can move into the coming postwar chaos with a "business as usual" attitude, it might as well close its doors. Complacency in a time like this is the greatest of all sins.

The Greater Heresy

To those who are fearful of possible "heresies" involved in church federal union, we might say that the greater heresy is maintaining and perpetuating a divided church. Most of the reasons propounded against union are rationalizations. The average man—and that includes most of us—is loyal to his denominational family, not because of its theological position, doctrinal or creedal statement, the vitality of the service it renders or its ecclesiastical polity. His loyalty has deep emotional roots. It is the church to which his mother belonged. In it he was baptized and married. From it his loved ones received their last ministrations before they died, and in it he found the strength necessary to pass triumphantly through the darkened valleys. To ask him to stand aside while this church he loves so deeply passes into oblivion as a distinct entity, is asking something which human nature will not yield.

Values to Conserve

Dr. Jones meets this issue successfully by not disturbing it. Federal union, as he proposes it, is on the basis of expansion, not contraction. No church is asked to lay aside any of its tested and proved values. Christendom would be poorer were it to lose the liturgical tradition of the Episcopal Church, the freedom and independence of the Congregational fellowship, the strong social passion and program of Methodism, or the evangelical emphasis which vibrates in the very heart of Presbyterianism. This proposal does not mean that the participants must reduce their convictions to the lowest possible common denominator. It means onward and upward, not backward and downward. Dr. Jones' proposal meets these issues adequately.

Another element of strength in this proposal is that its emphasis is in terms of function, not theology. It says in effect to one group, Come in with your Thirty-Nine Articles of faith, and to another, Come in with your Westminster Confession of faith. These have values we must conserve. Come into this larger fellowship with a view to increasing the effectiveness of all churches as they attempt to make the kingdoms of this world the Kingdom of our Lord and Savior Jesus Christ. There are certain tasks we can do more effectively by working together than we can by working separately. Expanding those areas where we are already working together for the achievement of certain ends is essential before we can do much in any other direction.

Fellowship is the way to understanding. If we can bear our burdens together and enter into each other's joys and sorrows, we will soon have that *esprit de corps* which is basic to ultimate reunion. There is nothing but tragedy before us if we try to weave together our ecclesiastical machinery and theological formulas without a prior spiritual oneness. Reunion is not the adjustment of an organization; it is the growth of an organism. We may quickly and successfully rearrange the rods, wheels and bolts of a machine and make it work. But to force artificially the growth of an organism can result in nothing but delay, stunted growth or death. We must never lose sight of the fact that we are dealing, not with machinery, but with life.

Opportunities for United Work

There are abundant opportunities for the church to unite functionally. Just now there is great concern over the fate of the Christian college in the American scheme of things. It is feared that the ever expanding activity of the secular state will eliminate the free, independent and Christian colleges. Here is an area in which church federal union would enable us to be mutually helpful. Draw a

NOTE: In an article in The Christian Century for December 16, 1942, "Church Federal Union—Now!" Dr. E. Stanley Jones proposed the formation of a united Christian church for the United States. Existing churches would retain their autonomy and individuality, but would federate their efforts through a General Assembly, state, county and city assemblies, all holding delegated authority. Similar federal unions of churches in other countries would hold delegated representation in "The World Assembly of the Church of Christ." This article is the first in a series in which Dr. Jones' proposal will be discussed from the viewpoint of various denominations by leaders in those denominations.

circle two hundred miles in diameter and place it almost anywhere in the United States, and you will find within it many colleges related to the various denominations, most of which are seriously limited in their effectiveness because of inadequate income and poor equipment. Student enrollment is small and there is much waste of effort in competing for students.

A divided church confronts further embarrassments in the religious situation at our great state universities. There are few greater challenges before the church today than the youth at these centers of learning. Here are a million young men and women training to be the leaders of tomorrow in our business, professional, industrial and political affairs. Are we to continue to confront them in a divided and competitive manner? Analogous situations may be found in our work in national and foreign missions. Overchurching small communities is an open sore that will never be healed until greater unity is effected. This same shameful economic waste and this same disgraceful inefficiency prevail in our missionary effort. If the loyal and sacrificial supporters of benevolent causes of the church ever get a full picture of the evils of the situation it will go hard with the budget. The evils of this situation will not be corrected until we face these needy areas as a united church.

No Reason for Delay

Dr. Jones is guilty of an unwarranted optimism if he thinks it is possible to get very far with his plan before we face the tragic needs that are bound to confront us at the termination of this war. Some of our major denominational groups meet only every four years. Proposals of such a serious nature as the one he makes would have to be developed sufficiently to be submitted before the highest judicatories of the respective groups. Assuming favorable action were taken in these initial moves, then a minimum of four years would have to elapse before final action could be taken. The war will hardly continue for another six or eight years. The proposal for church federal union is too late for any positive or practical values in immediate postwar reconstruction.

But this is no reason for inaction. The chaos following the termination of the war will make efforts at church union more difficult, but the goal is one toward which we should strive without delay. Vigorous activity toward union would at least have a psychological value. The world might listen to us with greater respect if it were convinced we were making an honest effort to right the tragic wrongs of the present situation.

Another negative reaction to Dr. Jones' proposal is the name suggested. Does not the name, "The Church of Christ in America," carry the implication that those who refuse to come into the union are therefore not part of the Church of Christ? Some have resented the implications involved when a denomination calls itself "Christian." Does not this imply that those outside this group are not Christian? There is an Evangelical denomination. Are we to infer that all others are not evangelical? There will be those who would oppose this or any other plan of union. They must not be stigmatized by a name which inevitably will seem divisive.

Presbyterians should find fewer reasons to oppose the plan than any other group because there is a sense in which Dr. Jones has used both the framework and the nomenclature of Presbyterianism. The ecclesiastical sons of John Knox will feel at home in this enlarged General Assembly with its state assemblies, the latter corresponding exactly to the Presbyterian synod. The county assembly is another word for the presbytery. Since the General Assembly would have only those powers which were delegated to it by its constituent branches, representative government would be guaranteed.

Will Something Be Done?

The question arises, Is Dr. Jones' prophetic challenge to go unheeded? Is it something we will just write about and discuss? Or is it something to be actually acted upon? Shall we wait in the hope that someone will spontaneously arise in each church family and "do something about it"? Is there to be a representative committee to work out the plans in detail, and if so, who is to appoint such a committee?

If action awaits the appointment of an official committee it may be long delayed. It will be a long, long time before such a group would come into existence. Official machinery works with distressing slowness, but the delay would be worth it if progress would be thus assured. Perhaps it would be better at the present to organize an unofficial group to develop and promote the idea and let later action await such enlightenment as may come from experience.

Let us resolve to keep warm our faith in the possibility and the urgent necessity of reunion. There are serious obstacles to be overcome, as Dr. Jones fully realizes, but we must face them with honesty, courage and the faith that they can and will be surmounted. The sin of being divided is far more grievous in the sight of Almighty God than any compromise on issues that have heretofore kept us apart. When we speak of the reasons against union, let us not forget the greater reasons against perpetuating a divided church. What we share in our affirmations is surely far more significant than what separates us. We must heal the wounds on the body of Christ.

Federal Union—Now!

The world today faces a crisis such as it has never before confronted. It is a crisis as wide as the universe, as high as the heavens, and as deep as hell itself. It is a crisis transcending denominational lines, national boundaries, racial distinctions and social classes. It is not some particular sectarian group, nation or racial group which is imperiled. It cuts across every line and stands out in bold relief as an issue in which the welfare of the human race is at stake. Before us will soon lie a shattered world, a world broken in spirit and bankrupt in culture, a world badly in need of a ministry that only a united church can give. Shall we fail mankind in this tragic hour? Are we forever to weaken our witness by the perpetuation of a divided church?

Pray God that we shall be saved from this "scandal of Christianity." Pray that we shall march onward to church federal union—now!

After the Next Armistice

By Hugh Stevenson Tigner

WITH the first Armistice Day still green in our memories, we are looking forward to the celebration of another one in the not distant future. It will be one of the gladdest days, but also one of the soberest, that our world may ever know. For it will bring an increase rather than a decrease in our responsibility, a multiplication instead of a diminution of our problems. The moral of having two world Armistice days come within less than thirty years of each other is that we have got to get beyond armistices. The next Armistice Day, whatever it is called, must be not simply the end of another dreadful world conflict, but the beginning of a new striving toward world harmony.

World harmony is a staggering phrase, and I do not write it glibly. I am not a romantic optimist about history. I do not believe any great or lasting good will automatically or necessarily follow the victory of the Allied nations. Nor am I an expecter of Utopia, having small confidence in man's ability to build paradises. But there is nothing for us to do but to rise with the occasion. We cannot escape history, neither its ordeals nor its demands. There is nothing for us to do but to tackle our stupendous difficulties with one set purpose, namely, the purpose of bringing all the peoples of all the continents into one common bond of cooperation, in which all shall have the recognized right to participate in the ordering of the common life and an equal claim upon the benefits of civilization.

Compelling Reasons for World Union

There are at least four compelling reasons why this must become our purpose. One of them is that modern technology has destroyed isolation. There are no longer any groups of people whose life does not affect our life, and whose interests do not converge upon our interests. Day before yesterday that seemed to be an academic theory. Within the past year it has been demonstrated, with no small amount of shock, that the peoples of Burma, of Thailand, of Java, to name a few remote places, are important to us.

A second reason why we must intend a new order of human brotherhood is that we cannot stand a continuation of such conflicts as have occurred within the past thirty years. The costs of the last war—and when I say "costs" I am thinking least of the economic costs—were terrific, so terrific that the dullest mind came at last to recognize that we would destroy war or war would destroy us. The costs of this war are beyond human comprehension. We shall not begin to understand what we have done to ourselves until many years have elapsed, but it takes no rare imagination to realize that at best the white peoples and Western civilization will have teetered on the edge of disaster.

A third reason why the white man must intend human brotherhood as never before is that he is numerically too small to have the yellow, the brown and the black men as his enemies. These peoples have learned that white domination is not an irrevocable law of nature. They have begun to acquire a new self-consciousness. They have learned from the white man to aspire for freedom. They have begun reaching toward unity among themselves. They have caught from us something of the concept of justice, of equality, and through contact with us have found out that there are weapons they can get hold of to protect their rights and back up their demands.

In the fall of 1941 Hallett Abend made a tour of the Orient. A native of Java gave him this message to carry back to the white men of the West: "Count us up and think it over. There are 450 million Chinese; 340 million natives of India; in Thailand and Indo-China there are another 32 million people; Burma and Malaya have 20 million; we in the Indies are 70 million, and the Koreans about 25 million more. . . . If we are betrayed by the eventual peace, then some Asiatic nation will arise as a genuine and unselfish emancipator, and the ensuing conflict will make the present one seem like an amateurish rehearsal."

Count us up and think it over. We do not have to count very far or think very hard. Where would we be now if China were joined with Japan against us, especially if China were an industrialized nation, as she will undoubtedly become after the present war?

This is not a very nice way of stating the problem, but it is a genuine possibility that we shall one day be addressed in precisely this manner. It will be our own fault if we are, but this fact will not make the medicine taste any better. We are simply faced with the choice of recognizing the colored peoples of the world as our brothers, or of making them an enemy with the advantage of overwhelming numerical superiority.

The Christian Imperative

A fourth reason why we must extend the circle of our community "from Greenland's icy mountains" to "India's coral strand" is that such an extension is called for by the principles we profess. And here we face the world problem in terms that are wholly positive, constructive and creative. Our civilization has its moral-spiritual roots in Christianity, which put into the world a new principle of unity and universality. "There is one God and Father of all," said the Letter to the Ephesians, "who is above all, and through all, and in you all." This utterly new doctrine tied all men together as common and equal subjects of one supreme God's sovereignty, as common and equal objects of his love, as common and equal sharers of divine grace. It initiated a new movement in the ancient world, bringing into being a community that recognized none of the old fixed boundaries of race, culture and social status. It sent missionaries into the dark and distant places of the earth, for this was a gospel meant for all men.

It is in the light of these principles that we speak today of a new world order of harmony, cooperation, mutuality.

For the white man to include the yellow man, the brown man and the black man in his community would be no moral innovation, no cheap expedient, no inglorious surrender to a threatening "wave of the future." It would represent an innovation in practice but not in principle. It would, indeed, be obedience to our own doctrines, to the basic principles of our civilization. And the simple truth is that if we continually refuse to live up to our own principles we eventually lose the principles—and the civilization deriving from them.

Words That Waken Memories

This is the point at which the great problems of tomorrow's world leave the conference chambers of top-ranking statesmen and come to sit on the doorsteps of the common people. For we are going to have the kind of world the people are morally prepared to make; we shall have the kind of statesmanship that public opinion will approve and support.

Ten months before the armistice at the close of the First World War was signed President Wilson announced the famous Fourteen Points. He concluded his message upon them with these comments: "An evident principle runs through the whole program I have outlined. It is the principle of justice to all peoples . . . and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak. Unless this principle be made its foundation, no part of the structure of international justice can stand. The people of the United States could act on no other principle; and to the vindication of this principle they are ready to devote their lives, their honor and everything they possess. The moral climax of this, the culminating and final war for human liberty, has come, and they are ready to put their own strength, their own highest purpose, their own integrity and devotion to the test."

It is with mixed emotions that we recall those words in the light of what happened. When our President uttered them they sounded all right. They had the stately eloquence proper to the leader of our nation, and were informed with the kind of sentiments proper to the American tradition. We were somewhat like the rope dancer who thought Zarathustra's poetic words applied to him, and straightway began his performance. We were engaged in sending to France the hundreds of thousands of troops it would take to tip the scales against the Central Powers. When the President spoke of devoting our lives, our honor and everything we possessed, we supposed he was describing with fine rhetoric what we were doing, and were determined to do, to win the war.

Opportunities Lost

But it later turned out that we did not understand the meaning of Mr. Wilson's declarations, that he was not talking about the present but about the future. And when that future occasion for which Mr. Wilson had spoken came around, it became clear that he had not spoken for anyone but himself. No nation was prepared to put its strength and devotion behind the peace-making principles the President had defined.

The question whether those principles should guide the shaping of the world after the last war was not finally disposed of by a few high statesmen sitting around a table in Paris. The statesmen may have put a crimp in the principles. But what they did at Paris contained various possibilities, and could have been later amended, improved or undone by public opinion. The covenant of the League of Nations, for instance, was packed with many fine possibilities that were never tried, and the first decade after the war presented a number of golden opportunities for trying them. No serious attempt was made to realize the new world Woodrow Wilson envisioned because the vision of that world never lived in the minds and hearts of such men as went to France; as worked in Detroit, Liverpool and Lille; as sat around the stoves of country grocery stores in Iowa; as conducted businesses on Main Street. That world had no foundation in a people who loved the slogans of Warren G. Harding.

Note That 'Perhaps'!

It is interesting to observe that Vice-President Henry Wallace, speaking last May on the same subject as President Wilson in 1918, and enunciating the same principles, exhibited none of Mr. Wilson's certitude. "The century on which we are entering," said Mr. Wallace, "can be, and must be, the century of the common man. Perhaps it will be America's opportunity to suggest the freedoms and duties by which the common man must live." Note that "perhaps." Mr. Wallace, I am reasonably sure, was not suggesting that we may have no opportunity to play a decisive part in the construction of a new world order. Nobody in America doubts that we shall have such an opportunity. And if Wendell Willkie is a reliable reporter, nobody in the rest of the world, outside the Axis nations, has any doubt of it. Where the "perhaps" arises is in regard to our willingness and ability to seize the opportunity.

Do we sincerely want a brotherly world? Are we willing to work toward that kind of world and to pay the price of it, willing to become servants of this ideal? Are we morally, mentally and politically prepared to press with a single and united aim in that direction? Or shall we kick over the traces as soon as the sense of emergency is over and break up into a welter of wrangling, self-seeking pressure groups? Have we the condition of mind and heart to obey our own basic principles, and take the men of other races and cultures into the circle of our common life, our common hopes and plans? Have we forgotten what our basic principles are?

This is the place where the high question about tomorrow's world comes down to what the people of Middletown and Grover's Corners think and feel and resolve and are morally prepared to do. Brotherhood cannot be handed to the world on a silver platter by a few noble statesmen. Statesmen cannot go beyond public opinion. But if there is the right kind of resolution in the hearts of enough people, we shall get the right kind of statesmen.

This is the first of two articles by Mr. Tigner. The second will deal with methods by which the American people may be prepared to face the issues of the postwar period.

Prisoners Under the Law

By Tracy Strong

IT WILL SURPRISE many to hear that there is still such a thing as international law, and that in an important area of international relations it is still being observed. In a world where the masses are war-weary; where materials rather than money spell the difference between victory and defeat, life and death; where hatred reaches new highs as the civilian populations in occupied countries crave personal vengeance against those representing the secret police; where the older theories of communism, national socialism and democracy have lost their hold on the loyalties of millions; and where even the old pattern of the sovereign nation-state is rapidly losing its validity because it no longer provides for its citizens economic stability, military security, social order and freedom from the fear of war and revolution—in such a world it is surprising to find that in the prisoner of war camps there exists international law based on a treaty known as the "Geneva Convention Relative to the Treatment of Prisoners of War." Because these laws are being observed both nationally and internationally there remains for the prisoners a semblance of security, a recognition of human right through agreement and reciprocity.

The Geneva Convention

Half the prisoners of war belong to nations which have ratified the convention. The remainder, over three millions, are outside the law because their governments have not signed the convention or failed to reach an agreement between themselves. Because the government of the U.S.S.R. has not seen its way to sign or agree to the principles of the convention—and there are many justifiable historical and practical reasons for the refusal—millions of Russians and Germans held by these two powers are without their basic human rights, which are being recognized by Germany with regard to other prisoners of war, as well as by the other nations which have ratified the convention. The German prisoners in Russia and the Russians in Germany remain "missing," as their names are not sent to their governments. No neutrals regularly visit their camps. Unless they can be used profitably as manual workers their lot is unknown and desperate. Japan signed but did not ratify the convention, but she has signified her intention to treat the prisoners of war and "interned enemy aliens" in the spirit of the convention. The convention, therefore, deserves the careful study of all who are interested in the observance of international law in a world at war and in the preservation of the essential human values inherent in the Christian gospel.

It was in Geneva, Switzerland, in July 1929, during those days of prosperity, outlawry of war, international organization and "green table" diplomacy that the heads of forty-seven nations called a conference to consider the treatment of prisoners of war. These representatives, considering it "the duty of every power to diminish the unavoidable rigors of war and to mitigate the fate of prisoners of war," agreed as to who were prisoners and how they were to be treated; how the agreements could be carried out and controlled; and what forms of welfare could be provided by "relief societies." Prisoner of war camps must not, therefore, be confused with "concentration camps." "Concentration camps" are under exclusive national control, generally through the secret police, and are established for political or punitive reasons. The prisoner of war camps are military camps. They are governed nationally but in accordance with international law. The prisoners are not treated as criminals but as "soldiers out of luck." Let us review sketchily some of the articles which determine the way the enemy treats his captives.

Articles 2-3. *Prisoners of war must at all times be humanely treated and protected against violence, insults and public curiosity. Measures of reprisals against them are prohibited. . . . Prisoners retain their full civil status.*

Reprisals are the last resort when trying to force the enemy to observe the convention. They are outside the law and when begun make diplomatic dealing extremely difficult and result in deep-rooted tension and hatred within the camps. Those responsible for prisoners of war dislike and avoid the system of reprisals. Handcuffing or tying prisoners at the time of capture is considered an insult by some governments while a method of safety by others. The publication of photographs which ridicule or dishonor the prisoners is greatly resented as it seems to hold up to public curiosity those who have honorably fought for their nation. Often within the government there is difference of opinion regarding the treatment of captured men. The publicity and propaganda departments sometimes suggest publicity or even exposing some of the "prize prisoners" in a public celebration, while the military insist on avoiding public demonstration. The military policy is in accord with the spirit of the convention.

Article 7. *Prisoners of war shall be . . . located in a region far enough from the zone of combat for them to be out of danger.*

No government places prisoner of war camps in highly industrial centers—the objectives of bombing—unless the prisoners are members of working detachments. Even then air raid shelters are often provided and at the sound of the alarm the prisoners must seek safety in these shelters. Even though some of the prisoners were members of the "bombing parties" a short time before, they must be protected, for the commandants are responsible for their safety. Large camps are generally located in farming areas or away from the large cities.

Article 8. *Belligerents . . . shall immediately forward all information (name, number, state of health, date of capture, birthday of prisoner) to the interested powers through . . . the high protecting powers and . . . the central agency [the International Committee of the Red Cross].*

This is the basic humane foundation of the convention. These prisoners are persons—sons, husbands and fathers.

Their loved ones anxiously await word of them. The prisoners generally do not recover their desire to live after capture until they know that their families know they are alive and letters begin to come to camp. The International Red Cross located in Geneva, which has organized a central information agency that lists all names of prisoners sent to it, renders the most invaluable service by maintaining human ties and keeping alive the feeling for home and loved ones. The world can never adequately repay its debt of gratitude to the thousands of volunteer Swiss citizens who under the International Red Cross keep open these countless channels of communication.

Article 10. *Prisoners of war shall be lodged in buildings or in barracks affording all possible guarantee of hygiene and healthfulness.*

Officers are generally interned in smaller camps—in regular army quarters, old castles, school buildings or new barracks. As officers must always remain within the camp there is often provision for recreation, educational classes, theatricals, gardens, workshops and worship. The men's camps are generally much larger. Sometimes 100,000 men center in one camp. These cities of men spring up overnight. They are often built by the prisoners. Paved streets, electric lights, centrally controlled radio, large disinfectant baths are installed. Rows and rows of barracks house these thousands of men, generally 250 to 400 men in a barrack sleeping on double or triple decker beds. Always the silent guard towers dominate the scene, ready at any time to use the machine guns to prevent escape or revolt. Always the pressure of the masses prevents solitude and privacy. Loss of freedom and loss of privacy are the two ever present enemies of all prisoners of war.

Article 11. *The food ration of prisoners of war shall be equal in quantity and quality to that of troops at base camps.*

Article 37. *Prisoners shall be allowed individually to receive parcels by mail, containing foods. . . .*

Rations vary greatly in different countries. There are few incidents of deliberate starvation. Generally, the prisoners in strictly rationed countries have the same basic portions of food as the civilian population. Civilians, however, have the advantage of being able to raise additional food or secure extra provisions not on the ration tickets. Prisoners who work are better fed. The food parcels, both collective and individual, sent through the International Red Cross by national and relief societies are the most welcome gifts from abroad. They relieve the monotony of prison camp diet, add essential food values and remind the prisoners of the folks at home.

Article 16. *Prisoners of war shall enjoy complete liberty in the exercise of their religion, including attendance at the services of their faith. . . .*

Captured chaplains conduct regular religious services. Mass is often celebrated daily. Bible study groups, midweek devotional services, confirmation and ordination classes are held. To make these religious observances possible thousands of Bibles in various languages have been given by the American Bible Society; prayer books, hymnals, crucifixes, communion sets, prayer clothes, rosaries have been sent in by the church bodies, especially by the chaplaincy committee of the World Council of Churches for Protestant and Orthodox prisoners and by the Roman Catholic Church for Catholics. The secretaries of the War Prisoners Aid of the Y.M.C.A. generally make the initial contact regarding religious needs and then refer them to the proper church organization or where necessary provide the equipment themselves. Church parishes develop in many camps. Living Christian fellowships bind men together even without cathedrals, church buildings and highly organized activities. Men kneel in reverence before hand carved altars and crosses. God has begun a conversation with his barbed wire interned church.

Craving for Worship and Beauty

Let me tell an incident which reveals how men crave beauty and worship even when food is scarce and health is in danger. One thousand Polish officers were interned in Lithuania. The barracks were barren. Daily the men walked back and forth within the long narrow lane between the barbed wire fence and the prison walls. They resembled animals in a cage, but they were men, as was shown when the Y.M.C.A. secretary asked, "How do you want to spend the $100 available for this camp?" "There's a cold dismal room with cement floor and walls in this barrack," they replied. "Buy some curtains for the windows, portieres for the archways, a tapestry for the wall and a beautiful altar covering. We want one place of beauty where we can worship God."

Article 17. *. . . belligerents shall encourage intellectual diversions and sports organized by the prisoners.*

Article 39. *Prisoners of war shall be allowed to receive shipments of books. . . .*

"There comes a time when a book is prized more than an extra food parcel or cigarettes." Men desire to use the long hours of leisure to prepare for the days of reconstruction and overcome the "barbed wire disease" which spells disintegration and occasionally insanity. Prison camp universities taught by the prisoners spring up. Circulating Y.M.C.A. libraries reach the lonely men in the working detachments. Institutes for teachers, organized by the War Prisoners Aid of the Y.M.C.A. in England and Switzerland, train carefully selected prisoners to become teachers and leaders. Illiterates learn to read and write. Students continue their studies or select new courses based on correspondence curriculums supervised by the universities of Oxford, Cambridge and Berlin. The blind learn the Braille system. Other prisoners make books for the blind. Thousands of books in many languages have been provided by the organizations serving the intellectual needs of men.

Books for Advanced Students

The European Student Relief Fund concentrates on students, the Bureau of International Education on intellectuals; the Men of Science Service of the Y.M.C.A. provides highly specialized American literature for advanced thinkers; the War Prisoners Aid of the Y.M.C.A. provides general libraries and study books; the educational committee of the British Red Cross sends the books essential for the correspondence courses; and the International Red Cross helps coordinate these services as a

member of the consultative committee and also provides the channel through which all the organizations listed above and some national Red Cross societies can ship the books into the camps.

Article 27. *Belligerents may utilize the labor of able prisoners of war. . . .*

Officers may not be used for manual labor unless they request it. They receive full pay without working. Other prisoners of war, especially in Germany, are used in agriculture, road construction, mining and all forms of industry. England uses the Italians for agricultural work. Though the work is often hard and tedious these "working detachments" should not be called "slave labor." The men receive small pay, work about the same hours as civilian workers, and cannot be used in war operations such as manufacturing and transporting arms or munitions. Most prisoners prefer work to complete idleness.

Article 43. *. . . prisoners of war shall be allowed to appoint agents interested with representing them directly with military authorities and protecting powers.*

The key to a well organized camp is the "leading prisoner" or *l 'homme de confiance.* When the leading prisoner and the commandant work together life flows more smoothly in the camp. Tension is relaxed. Men meet as men. Camp activities are organized. Theatricals, concerts, athletics occupy the time of the men. Great praise is generally due to the leading prisoners and the commandants who, even during wartime, have learned to trust and work with the enemy and so together adhere to the rules of the convention. Many of these men are preparing for larger roles in the days of reconstruction.

Article 45. *Prisoners of war shall be subject to the laws, regulations and orders in force in the armies of the detaining power.*

The military authorities struggle to observe the convention on these matters in spite of inflamed public opinion and the occasional statements of statesmen. Within the camps, although there are doubtless occasions when prejudice and national hatred determine the action and attitude of the guards, generally speaking the prisoners and guards respect the laws of the army. "Collective punishment for individual acts is forbidden." "Attempted escape . . . shall not be considered as an aggravating circumstance." "Arrest is the most severe punishment" unless a prisoner while escaping is challenged by a guard and refuses to stop. Only disciplinary punishment is permitted and "the duration of a single punishment may not exceed thirty days."

Article 78. *Relief societies for prisoners of war . . . shall receive from the belligerents . . . every facility for the efficient performance of their humane task.*

It is under this article that neutral representatives of the International Red Cross and the World's Committee of the Y.M.C.A. visit the camps in most of the countries. The International Red Cross concerns itself with the whole problem of prisoners of war and interned aliens, endeavors to have the convention observed, to obtain camp improvements, to maintain correspondence between prisoners and their homelands, and to distribute food and clothing parcels provided by the national Red Cross societies. It will also respond to requests of national Red Cross societies to transmit such materials as books and games although, along with the governments, it recognizes this as the proper field of the War Prisoners Aid of the Y.M.C.A.

In the Spirit of Christ

The War Prisoners Aid of the Y.M.C.A. has its representatives in Australia, Canada, China, England, Egypt, Finland, France, Germany, India, Jamaica, Kenya, Mexico, North Africa, Palestine, Switzerland and the United States, and has permission from Japan to organize its work there. Books and musical instruments have already been sent to seven camps in Japan, Korea and Formosa. Materials are sent in to a number of other countries.

The representatives who visit the camps, and the supplies they provide, bring hope to the prisoners, sight to the blind, relief to the weary, fun to the sad and faith in God to the discouraged. Whether these visitors come from the high protecting power (generally Switzerland) or from the International Red Cross or the War Prisoners Aid of the Y.M.C.A. or from the churches, they represent the conscience of mankind. The symbol of the cross is not in their organization's emblem by chance. Without mankind's deep sense of God's love as revealed in the suffering Christ upon the cross, the humanitarian spirit of the Geneva convention and the unselfish devotion of those who serve the prisoners would not have been forthcoming. If the millions of prisoners of war live under a humane law they owe it to Christ's spirit, which continues to speak through the agreements between nations and through those who witness in his name when they visit the camps.

BOOKS

For a Jewish Palestinian State

THE WAR AND THE JEW. *By Vladimir Jabotinsky. Dial Press.*

HEROISM and pathos mingle in this superb presentation of the case for Zionism. The heroism is the author's own. He has fought for that cause with self-forgetful devotion, and he died (1940) when the White Paper of 1939 had seemed to write ruin on his hopes, though he refused to accept the failure as final. There is moral grandeur in the completeness of his commitment to his cause. The pathos is wholly unintended. It is implicit in the fact that he offers a plan which, he says (and goes far toward proving), is absolutely the only one which will destroy the "cancer of Jewish distress" and make possible a decent and lasting peace, and that this plan will seem to a vast majority of readers so improbable of realization that, if only it can save us, we are lost. This is not to prejudge the argument or the plan, but only to say that there does not seem to be a chance that it will happen.

If the author were alive today, he would probably make but few changes in his text (written early in 1940) and these only in minor details. His thesis is so clearly defined and so often repeated, even in the form of a syllabus with numbered points, that it is impossible to miss it. Because anti-Semitism is, he says, endemic in Europe and especially

in Germany, regardless of nazism, it cannot be cured by the establishment of liberal constitutions even with supervision by an international league after the war. "No restoration in central or east central Europe will ever make for a durable peace unless the ulcer of anti-Semitism is excised." Since, therefore, the excision of that ulcer is essential to the attainment of the ends for which the Allied nations are fighting, no less than to the security of the Jews themselves, it is of the utmost importance to all that means be adopted which will lead to that result. What means?

To quote the briefest statement of the "three main links" in the chain of ideas which constitute the argument, these are: "(a) Inevitability of the exodus [of millions of Jews from Europe]. (b) No exodus possible except to a Jewish state. (c) No suitable site for a Jewish state but one" (p.159). In a somewhat fuller statement we find the following enumeration of Jewish war demands: "(a) A Jewish army on the Allied fronts. (b) Recognition of a world-Jewish civil Authority, with a seat on all international organs dealing with migration or reconstruction problems, and on the future peace conference. (c) A covenant on civil equality as a war aim of the Allies. (d) The Jewish state as a war aim of the Allies" (p.234). Back of all this lies the more general claim "for the inclusion of the Jewish problem in the war aims of the Allied nations" (p.42), and *(passim)* for the recognition of the Jewish people as a nation on a par with those nations whose governments are now in exile and whose territory has been occupied by hostile forces within the past year or two.

I am more concerned to present the plan and, so far as possible, the arguments for it, than to evaluate or criticize it. In Jabotinsky's view, the first item on the agenda is the organization of a Jewish army—not a unit to be incorporated in the British army, as was the Jewish Legion in Palestine in the First World War, of which he was a fighting member, but an independent force operating under the condition "that it should be recorded in the annals of this war that the Jews were one of the peoples fighting for the common good cause." He is doubtless correct in saying that the "obvious and deliberate policy behind the refusal" to accept this offer was the realization that "once a *nation* has received recognition as a partner in the fight, it cannot be prevented, in due course, from presenting and pressing its demands." By the same token the policy behind the offer is no less obvious and deliberate—to create a situation in which the Jews would already have been recognized as a nation before the time for a settlement arrives. Elsewhere (p.229) he belittles the question of Jewish nationality and argues that a world-wide religious community needs a "headquarters" (with sovereignty) as much as a nation does. Protestants will not agree. But he makes nothing of this point. For his main argument, Jewry *is* a nation.

The necessity of an exodus of Jews from Europe after the war—at least a million in the first year, and millions more within ten years—is the cornerstone of the argument. The civil equality of Jews is of course essential, but it is held to be an impossibility until the numbers are drastically reduced. "Mass evacuation is the only remedy for the cancer of Jewish distress." The migration must be "an international enterprise assisted by every government concerned." But it cannot be merely a new dispersion. Masses of refugees forming new minorities or enlarging old ones will produce resentments and spread the germs of the anti-Semitic cancer. Five million Jews cannot be spread over the world so thinly that nobody will notice them. Nor can it be a forced migration, and only to a Jewish state will the Jews go voluntarily. For both reasons, then, there must be a Jewish state. But where? The possibilities are canvassed, with the inevitable conclusion that only Palestine is really possible. As to the Arabs, "it is not his business to make out a case for them; moreover, as against the Jews he considers that they have no case at all." Palestine could support all these millions because the basis of the new state's economy would be industrial, not agricultural. The Max Nordau plan of 1919 is revived and revised.

One-sided as it is—as Van Paassen admits in his extended and laudatory introduction—wide open as it is to criticism at a dozen points, this is a powerful and closely argued document, not an emotional outburst.

Jabotinsky must be thought of as a personality in history as well as in literature. Born in Odessa (1880), his brilliant beginnings as a writer of both poetry and prose in the Russian language had already won the praise of such authorities as Tolstoy and Gorki when the pogroms of 1905 drove from his mind all thought of a merely literary career, gave him a dominating sense of mission, and made him a militant apostle for the rights of his people. Since the First World War he has kept up a running fight with the British government, has written and traveled extensively, and from 1935 until his death was president of the New Zionist Organization, which he founded after seceding from the World Zionist Organization—a circumstance which may have some bearing on the problem of Jewish unity which, as he says, is a condition of solving the problem by any such plan as this.

W. E. Garrison.

Books Received

Pioneer to the Past, The Story of James H. Breasted. By Charles Breasted. Scribners, $3.50. (To be reviewed.)

A Time to Live. By Michael Blankfort. Harcourt, $2.50. (To be reviewed.)

The Reference Function of the Library, Papers of the Library Institute at the University of Chicago, July 1942. Edited by Pierce Butler. University of Chicago Press, $3.00. Obviously prepared and admirably suited to meet the needs of persons professionally engaged in library work, these papers by seventeen experts in various departments of librarianship make contact at many points with the interests of book-using people who are the patrons rather than the administrators of libraries. Besides giving, by indirection, numerous hints as to the use of the reference facilities in different types of libraries, many of the contributors probe into the presuppositions of their science. The nature and objectives of education, the scope of the social sciences, the essential differences between science and art (Pierce Butler says that "literature is cumulative and scholarship is progressive") are but a few of the topics on which the librarians have something to say that is important for those who seek their help on scholarly problems.

Toward More Social Security. By Marietta Stevenson. Social Action, 15 cents. A compact study of the present social security law and proposed extensions of it, with a summary of the Beveridge plan.

Economic Policy and Democracy. By Michael A. Heilperin. University of Chicago Press, 25 cents. The argument of a liberal economist who does not believe that the goal of economic democracy is collectivism or that economic freedom can be gained by substituting control by government for attempted control by private interests.

The American Challenge as Reflected in a Study of the Coat of Arms of the United States of America. By William Holmes Cobb. Author, Beverly Hills, Calif., $2.50. In this little book (73 pages), Mr. Cobb describes the national coat of arms and interprets its symbolism as representing all the principles on which this nation was founded, the structure of its government, and the patriotic duties and attitudes of its citizens.

Strangers No Longer. By Annie B. Kerr. Friendship Press,

$1.00. Stories for young people about new Americans of various races—not masses of immigrants but individuals and families—constituting a book of understanding and good will.

Twenty-Five Excuses Answered, Scripture Answers to the Non-Christian's Objections. By Sherman A. Nagel. Zondervan, $1.50. Evangelistic arguments for the acceptance of Christianity. But in spite of the suggestion conveyed in the title, the arguments are rather illustrated by Scripture than based upon an appeal to its authority, which the non-Christian objector could scarcely be expected to accept.

Seeing the Multitudes. By Frederick Keller Stamm. Harper, $1.50. Ten sermons on the Beatitudes by this commentator's favorite radio preacher who is also, of course, a highly effective pulpit preacher. Dr. Stamm believes that the Sermon on the Mount was meant for application to life and that it will really work.

Home Missions in the New World. By J. B. Lawrence. Home Missions Board, Southern Baptist Convention, Atlanta, 40 cents. Primarily for use by classes and their teachers in studying the problems of home missions in the south, from the Baptist standpoint, under the conditions that may be expected to prevail after the war, with attention also to past and present activities.

A Missionary's Leisure in the Indian Jungle. By Emil W. Menzel. Christian Education Press, 1505 Race St., Philadelphia, 89 cents. In a personal letter, here quoted without permission, the author says of his book: "It is not serious, nor significant, nor sensible enough to merit more than just a mention in 'Books Received.' . . . It was written to show that we poor pitied missionaries have some good times too, and some mighty good ones by just following a few of the less harmful primitive instincts." Much of it is about hunting the wild game of the jungle. True, it does not deal very extensively with missionary problems, though it touches them occasionally and always with sense. It is vivacious and highly entertaining throughout, and the illustrations by E. A. Parkse are hilarious.

What Is Christian Education? A Piece of Group Thinking. Edited by Marjorie Reeves and John Drewett. Macmillan, 40 cents. The record of an English discussion group which did not flinch from probing into basic principles as well as considering methods and applications. The foreword is by Dorothy Sayers.

Lamps of Liberty. By William C. S. Pellowe. Dorrance, $1.50. A series of somewhat disconnected essays, or sermonettes (since each has a text), all tending to indicate that the roots of democracy are in Christianity and that religion is a determining factor in the good life.

The Purpose and the Hour. By George Arthur Clarke. Revell, $1.50. Fifteen discourses designed to guide and enrich the reader's thinking about the closing period of the ministry of Jesus, culminating in Easter. The author is minister of the First Baptist Church at Malden, Mass.

The Faith of Our Children. By Mary Alice Jones. Abingdon-Cokesbury, $1.25. The name of Mary Alice Jones, director of children's work for the International Council of Religious Education, has come to be a guarantee of sound thinking and expert method in the field of the child's religion. In this volume she deals with such topics as the development of ideas about God and a sense of his relation to life, the character and life of Jesus, the question of miracles, use of the Bible, the church, worship and prayer.

Parties in Wartime. By Louise Price Bell. Revell, $1.50. Not political parties but fun parties for boys and girls and young people, with special reference not only to wartime restrictions on food and other things but also to the military theme in games and the building of morale. The frontispiece, for example, shows a group of young people having a wonderful time shooting darts at targets labeled "Berlin" and "Tokyo."

CORRESPONDENCE

For Unconditional Surrender

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer of the letter in your issue of March 31 under the title, "Unconditional Surrender," seems to have missed the sense in which President Roosevelt and Prime Minister Churchill at Casablanca used the term. As I understand it, they did not mean the unconditional surrender of the German people but the unconditional surrender of Hitler, which is really quite a different thing. Would not the "millions of anti-nazi Germans" be glad to see Hitler forced to unconditional surrender?

Berea, Ky. GEORGE H. FELTON.

Growing Problem of C.O.'s

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the social problems that are rapidly going from bad to worse is the relationship of the government to the conscientious objector. It is true that there has been one decided advance over the last war in the fact that proper recognition was written into the draft law about the conscience of an individual in a democracy. For the sake of democracy itself this principle had to be recognized. In practice, however, there are many situations which are worse than last time. Though they are not as crudely cruel, they are equally if not more unintelligent and their effect upon the common life of our country is much worse.

In spite of there being more than 6,000 c.o.'s in Civilian Public Service camps there are also 1,200 more in prison for conscience' sake, a number which is approaching three times as many as were jailed in the last war.

Many of these men who are now in prison are eager to do what the law proposes—public service under civilian direction. But the Selective Service boards, interpreting religion in a narrow and often legalistic fashion, have refused many men—whom the very judges who sentenced them have called sincere—a chance even to be classified as c.o.'s and have offered them no reasonable opportunity for "work of national importance." Their choice has been the army or jail and in increasing numbers men are being sent to prison on the issue of religious conviction.

Moreover, the situation in the CPS camps is troubling many who are aware of the conditions. With mental and general hospitals, research agencies and other social institutions clamoring for workers and willing and eager to take the c.o.'s, the attitude of the officials is either so timid or so punitive that no real progress has been made in utilizing these conscientious men for service to the common good. Juvenile delinquency is increasing in the country partly because there is a breakdown in many social agencies which are being drained of manpower. At the same time, there are men experienced and available who are being barred off to all practical purposes from these needy fields of work.

You will be glad to know that several agencies doing separate and sometimes overlapping work on this problem are now combined under a committee of the American Civil Liberties Union which deals with the problems of conscientious objectors. This committee is composed of both non-pacifists and pacifists, with non-pacifists in the majority. The chairman is Ernest Angell, a distinguished attorney and member of the American Legion, who has undertaken this big and truly patriotic task.

With a problem of this size and importance it is obvious that funds are needed. The public needs the knowledge of the situation for the sake of democracy itself. Responsible officials and departments of the government must be consulted. Parole and appeal cases by the hundreds are requiring attention. The men in prison need to be visited. The job is being done by an organization with a fine record of efficient public service and all money contributed goes directly to this work. The address of the American Civil Liberties Union is 170 Fifth Ave., New York City.

The four of us who have signed this are not doing it officially. It

is on our minds and hearts and we felt that there would be many of your readers who will also want to be a part of this attempt to keep democracy from breaking down at this danger point. Knowing your own concern about such things we shall appreciate it greatly if you will either comment on this letter or let it go into your own correspondence columns that it may reach your readers.

New York, N. Y. ALLAN KNIGHT CHALMERS,
HARRY EMERSON FOSDICK,
GEORGIA HARKNESS,
ELMORE MCKEE.

Against N.C.C.J. Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: Chaplain Leslie J. Tuck correctly called attention to some shortcomings of a recent program promoted by the National Conference of Christians and Jews in his letter in your issue of March 24. No one would question his criticisms of a brotherhood meeting which did not include Negro chaplains and where there was segregation of gentile and Jewish guests. However, I should certainly wish to correct the impression that this kind of meeting is typical of all or most of those arranged by the National Conference.

Since Chaplain Tuck does not indicate the place of the meeting, I do not know who was responsible for the arrangements. Nor would I apologize for them if I knew their identity. However, it is not fair to the thousands of people who arranged brotherhood meetings during Brotherhood Week or during the past few months to imply that the meetings they arranged were so faulty as that described by Chaplain Tuck.

We have had reports from thousands of communities all over the nation concerning programs for Brotherhood Week. In the vast majority of those reports are specific statements to the effect that people of all races were included in the programs and in the audiences. If we were to name any of the communities in which both colored and white people took part on terms of equality, it would only detract from my statement that in hundreds of cases, Negro people were included in the programs.

New York, N. Y. WILLARD JOHNSON,
Asst. to the President.

Palestine - Is There Any Hope?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have rarely read a more biased, unreasonable and emotionally colored statement on the Palestine problem than the one appearing in The Christian Century of March 24 by Dr. Jabir Shibli. That such an article should have been written by one who is a scientist, an educator and a "Christian," seems just too bad and surely will add little to the objective and dispassionate discussion of the problem needed so much these days. I shall leave it to others to challenge the professor's many historical and factual inaccuracies and misstatements.

Dr. Shibli goes far out of his way to misrepresent, minimize and generally depreciate the achievements of Zionist labors in Palestine. Nothing that they have done finds even his partial and grudging approval. On the contrary, every accomplishment of the Zionist program appears to him as so much further evidence of Jewish imperialism and political aspiration, while the only word of praise he has is for Great Britain when he says, "Whatever real progress has been made is due to British skill in colonial administration." Very significant indeed in this connection is the absence of any attempt on the part of Dr. Shibli to tell his readers what the achievements of Arab administration and Arab occupation of Palestine have been throughout these many centuries. The negative nature of his argument hardly makes for conviction.

As to his "solution" of the Palestine problem, this writer very much doubts whether either of his propositions is feasible so long as one may assume that most Arabs feel about Zionism as does Dr. Shibli. There may be some ground for the hope, however, that many, if not most, Arabs in Palestine are more "Christian" in their outlook than the Christian Dr. Shibli. And incidentally it might be asked why the Arabs, who after all may be called the racial cousins of the Jews, should not make a somewhat larger contribution toward solving this problem than the non-Semitic peoples.

Flatbush Unitarian Church, Brooklyn, N. Y. KARL M. CHWOROWSKY.

EDITOR THE CHRISTIAN CENTURY:

SIR: It was a genuine pleasure to have the article, "Palestine—An Arab View," by Jabir Shibli, in the March 24 issue. Since the Balfour Declaration—and its aftermath—is familiar to me not only from study but from personal residence in Palestine, I feel better acquainted with it than with any other modern state document. Our lack of appreciation of the matters involved will make—in fact is now making—the difference between good will and cooperation on the part of one hundred million Arabs and the neutral position they now maintain.

There was not a line or statement in Shibli's article to which exception could be taken. We need to remember that the Balfour Declaration was effective as of October 11, 1917. Coming up from Egypt with his armies, General Allenby did not capture Gaza until November 7. It was December 7 before Hebron was taken and later in the month Jerusalem capitulated without a shot being fired into it. And all of this was several months *before* the armistice on November 11, 1918. What could the Balfour Declaration mean since it concerned territory not yet in Allied hands? (Does it make you wonder what our commitments are in North Africa in the Darlan deal?)

In reading the Balfour Declaration, note that it is not stronger than "his majesty's government view with favor the establishment of a homeland for the Jewish people," and it specifically sets forth that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

The Arabs have long since discovered that a simple solution to the problem is to refuse to sell land or property to the Jews. Many Arabs have entered an agreement not to sell any property unless the sale is approved by the Wakif or Moslem religious leader. If the land is not available by purchase to colonize a maximum of 500,000 Jews and they are brought from Rumania or elsewhere and poured out at Haifa and Jaffa, it would create the gravest problem yet.

The Arabs are innocent parties in any such transaction. They were promised a pan-Arabia for their cooperation in the last war. Instead, they have been given the Balfour Declaration. Lawrence of Arabia handed back all his decorations and honors to his government because he felt their promises to the Arabs were not kept. You are to be congratulated upon allowing your readers to know the Arab position and promises.

Hillside Avenue Christian Church, Wichita, Kans. J. BARBEE ROBERTSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Time and again I ask myself why I persist in renewing my subscription to your publication. Its editorials and articles irritate me so that I wonder if I have any moral right lending my aid to the continuance of such a magazine. *But* I want to thank you for giving such space to "Palestine—An Arab View" by Jabir Shibli.

Ever since the publication of the famous (and infamous) Balfour Declaration in 1917 some of us who are not Arabs but know of the understandings which certain British officials like Sir Henry McMahon had with Arab leaders before the Lloyd George government made its deal with the Zionists, have had great difficulty in believing, as once we did, in the integrity of Britain's promises. It is true, of course, that the declaration—in perfectly plain language—safeguards, or at least seeks to safeguard, the rights of the Arabs. Unfortunately the latter part of the declaration is seldom mentioned in our American newspapers and periodicals: ". . . it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine . . ."

In his life of Lord Allenby, General Wavell tells us that when Allenby entered Jerusalem "the awkwardness of reconciling our pledges to the Arabs . . . and the Balfour Declaration . . . was

already becoming evident to those who knew of them. He refused to allow the Balfour Declaration to be published in Palestine."

But for the terrific pressure of American Zionist politicians and their friends, the British government would have had more regard for the rights of the Arabs. Your publication of the article which prompts the writing of this letter is a highly encouraging sign. Anxious as we may be to find a solution to the Jewish problem, we cannot hope to do so by handing over to the Jews what is not ours to give away. Let *us* face the fact that Palestine belongs to the Arabs and has been their home for thousands of years. And let us hope that the Churchill government will annul the Balfour Declaration immediately.

First Presbyterian Church, Monmouth, Ill. JOHN ROBERTSON MCMAHON.

From the Beyond via Des Moines

EDITOR THE CHRISTIAN CENTURY:

SIR: May a simple English workman, killed by Jerry bombs, beg leave to present a few profound comments by an eminent German theologian who has been very helpful in explaining diverse moral matters here in the Beyond.

When first learning his nationality, I must say I was not overwarm to him, for I was more than a mite put out at having the family of us annihilated by his countrymen. But he quickly got himself right with me by pointing out that I could hardly blame the Germans for our predicament.

"The only Germans I'll not blame," I told him, "are those who have nothing to do with the bloody business."

An unlearned man, I hardly knew whether there were any such, excepting those Hitler put in concentration camps for not joining the army. But I presumed there were maybe a few somewhere, in some forgotten corners, who kept their mouths shut and did nothing but till the soil or make bandages or the like. I'd never thought of any such as amounting to a tinker for our side. Still, they had at least seemed neutral and not against us and, indeed, more Christian than the other Jerries.

Fortunately, however, Herr Doktor pointed out my confusion on this point by declaring that it was impossible for any German "pacifists," as he called them, to escape participation for Hitler. If they paid taxes or bought postage stamps, they supported Hitler. Even in concentration camps and prisons, he said, they acquiesced in the state's power and therefore in the war against me.

"All right," I replied, "then I blame the whole blooming lot of you Germans."

"A moment!" the wise theologian cautioned. And he explained that I could hardly blame the militarists—nor even, I suppose, the pacifists, who were now militarists also, as you see. Their bombing was none of their responsibility *now*. They had sinned (and I jolly well agreed to that), and therefore they were now under the inexorable necessity of fighting me. Killing my family and enslaving Europe, he said, was not something they had a choice about. It was their punishment. War was their hell.

Stupidly, I put in that I wished someone would convert the devils so they'd stop their sinning, even in hell. But the scholarly doctor told me it was silly to hope they could help fighting. The great thing German Christians must do, he said, was to fight penitently.

However, he told me, a little angrily, there is one fellow down in Germany, a Dr. Niemann, who says the Christians must fight to preserve Germany's freedom from foreign dictation and to create a new and more just order in the world.

"But that's just what the nazi government says, to a T."

"Of course," he replied, "that's exactly why the chap is wrong. Germany fights for her self-interest, and Niemann can't make a holy, self-righteous war out of it. The only unique witness for a German Christian is to fight with repentance in his heart."

"I can't say as it matters a great lot to me," I said wryly, "whether the blighters are repenting when they drop their bombs. I'd some bit rather they'd repent and not drop 'em, though I'll grant they're probably bound to it. But what makes 'em do it? Why must they?"

"You are a willful and ignorant man," he told me. "It is God, of course, who makes them do it. It is his judgment that they must kill your family. You would not expect them to try to escape his rule, would you?"

Now I am a religious man, but this was beginning to strain my Christian faith. Since all the Germans were blameless, it looked as if my sage friend was beginning to get me down on the Lord, and I told him that right out.

"You are a brainless fellow," he said. "God is not responsible for the death of your family. God is not in the war!"

And that, of course, explained everything. We are dead, but because of his wisdom, we are now at peace with everyone.

I should say my son is an exception. He says that making war is clearly not Christlike, and that obviously you have to make war today, and that therefore Christianity is a lot of impractical nonsense that can't be lived—so he'll have no part of it. But he is a simple-minded lad, who was 14 when the war began and is yet a bit short of 19. Maybe he will change.

Oh, yes, you may be curious about what brought Herr Doktor here. Clearly he could not be criticized for opposing the fighting, but Hitler decided that his wise words were not aiding the war effort, either, and the nazis had him beheaded.

Des Moines, Iowa. ROBERT W. ROOT.

A Question of Fact

EDITOR THE CHRISTIAN CENTURY:

SIR: In your March 31 issue there is a challenging article by Ernest Fremont Tittle entitled "A Hungry Child Should Be Fed." In the main, I am in wholehearted agreement with Mr. Tittle. And yet, the article raises a question which I am sure Mr. Tittle does not intend to raise. He says: "Food sent to Greece has not been taken by the Germans but has reached the people for whom it was intended. And the same may be said of food sent to British prisoners of war in Germany."

In order to keep our fighting instinct at its highest level, we have been led to believe that Herr Hitler and his hordes are absolutely without honor, that he and his party cannot be trusted, that brutality of the most savage sort characterizes everything nazi. Now, if all this is true, the food sent to Greece did *not* reach those for whom it was intended, and the same can be said of food sent for British prisoners of war in Germany. If these people *did* receive the food, as Mr. Tittle asserts, then Hitler and his hordes cannot possibly be as black as we are told. What is the answer?

Trinity Presbyterian Church, Jonesville, La. HARRY G. KENNEY.

Other Hammers; Other Ice

EDITOR THE CHRISTIAN CENTURY:

SIR: Would you and Quintus Quiz permit me to point out an application of his parable of "The Hammer Broke the Ice" (February 10), an application that was probably far from his mind but that is pertinent in present inter-American relations? The United States has set up its settlements in the slums of South America, but is borrowing no hammers. Uncle Sam gives new libraries, university fellowships and scholarships, free moving pictures, beautifully illustrated magazines in Spanish and Portuguese, millions and millions of dollars in loans. All this is appreciated by the people, but somehow they do not love the "North Americans."

Now that there is a manpower and talent shortage in the States it might be a good time to begin borrowing. There are South American writers, engineers, artists and statesmen who could well be borrowed. This kind of inter-American lend-lease will never spell good neighborliness so long as the traffic is all one way.

We mission-minded Protestants could well set the example in this hammer-borrowing. No South American Evangelical wants missionaries to stop coming here. But if the North Americans would only borrow a hammer now and then, or at least ask for one! My personal suggestion would be Bishop Balloch, a Uruguayan now at the head of Methodist work on the Pacific coast of South America. In the whole tool-box of Methodism there is hardly another like him. He would both break and thaw the ice.

Montevideo, Uruguay. EARL M. SMITH.

NEWS *of the* CHRISTIAN WORLD

Sees Acid Test on Trade Agreements

Welles Says Coming Vote Will Provide Clue to Our Future—Clergy Said to be Slovenly Readers

(Correspondence from New York)

NEW YORK, April 2.—Renewal or non-renewal by Congress in June of the authority hitherto given to the administration to negotiate trade agreements with foreign countries will provide the "tip-off" to our allies concerning our postwar policies, said Sumner Welles, undersecretary of state, in an address here on Thursday. "I am revealing no state secret," said Mr. Welles, "when I say to you that one of the gravest doubts which exist in the minds of our partners of the United Nations today is the doubt as to what the policy of the United States will be when the victory is won. . . . The decision that will be made with regard to the renewal of the trade agreements act will be regarded by peoples throughout the world as an acid test of our future intentions. They will see in that decision a clear indication as to whether the people of the United States have determined upon a policy of international co-operation for the future or whether they will once more turn back to that road of isolation which leads to inevitable disaster."

* * *

Church Role Seen Outside Religion

Ralph W. Sockman, pastor of Christ Methodist Church, declared Tuesday at Town Hall that "the church is betraying its trust if it merely tries to convert youth in Sunday school and then does not try to change the economic conditions which pervert their ideals and the war system which butchers their bodies." "The preacher's sense of fair play," he continued, "should restrain him from using his pulpit as a platform for political harangues or as a soapbox for presenting economic panaceas. Such questions can be handled fairly only in forums of free discussion."

* * *

Holds Clergy Are Slovenly Readers

The reading habits of clergymen are slovenly, without plan or discipline, and "fall short of the standard one would expect of a group with such high educational background and so rich an opportunity for intellectual leadership," according to a study made by Harold Lancour, librarian of Cooper Union. Results of the survey were announced yesterday. Mr. Lancour came to his conclusions after examining the answers to a questionnaire which he mailed to 20 per cent of the living graduates of Union Theological Seminary, more than half of whom sent in usable replies. Eighteen Protestant denominations were represented. More than a third of the total number of books reported as read recently were religious works. Fiction was 15 per cent of the total read and biography 13 per cent. Only three scientific titles are mentioned in the report. Political science, psychology, education and ethics are represented by a total of 23 titles.

* * *

Subscribe to Many Periodicals

Professional and religious interests dominate the tastes of the Protestant clergy in periodicals, according to the report. Nearly three-quarters of the group subscribe to five or more magazines. Nearly all of the 122 ministers answering the questionnaire reported a variety of "bad reading habits," according to the announcement. Such comments appeared as: "Read only for sermon preparation, too restricted to moral and religious works, desultory and lazy, lack of plan and restricted to special interests." The majority complained that lack of time and money as well as the burden of parish duties left too little time for systematic and comprehensive reading.

* * *

Churchmen Urge Sending Food for Children

Hugh Gibson, chairman of the National Committee on Food for the Small Democracies, announced last week "the continued successful feeding of Greece under the identical plan proposed by Mr. Hoover for Belgium. This has thoroughly established the principle that a relief program can operate without aiding the enemy or hindering our war effort." Mr. Gibson further stated that early congressional action was anticipated "in behalf of the other starving democratic occupied countries, beginning with Belgium where the situation is tragic." The urgency of the situation was recognized in a resolution passed by the executive committee of the Federal Council endorsing "immediate governmental action." The Save the Children Federation also voted that "the policy of the federation from now on be favorable to the feeding of European children."

* * *

And So Forth

Anticipating a growing emphasis in schools on education for understanding and good will among American religious, racial and ethnic groups, "Workshops in Intercultural Education" will be set up this year at Columbia Teachers College and Harvard Graduate School of Education. Both workshops will be sponsored jointly by the National Conference of Christians and Jews and the Service Bureau for Intercultural Education.

Mayor LaGuardia joined with other labor and religious leaders Tuesday night in a "memorial and indignation" meeting for the two Polish labor leaders, Ehrlich and Alter, who were executed in Russia. The mayor expressed resentment over pressure that Communist circles had sought to bring upon him to keep him from attending the services.

J. HENRY CARPENTER.

American Liberal Jews Meet

The Union of American Hebrew Congregations met in New York April 2-4 for their 38th annual council.

Aussies Discover Their Neighbors

War Brings Home the Value of Friends in the Pacific—American Troops Reveal a Better Education

(Correspondence from Australia)

MELBOURNE, Feb. 4.—One of the almost accidental by-products of the war is the great increase in Australians' knowledge of their Pacific neighbors. For this most necessary therapy of our ignorance, we should no doubt give thanks to heaven and the Axis. It is not news to say that many hundreds of men from the United States have been with us for months. In the early weeks of this most welcome invasion, one of them genially prophesied, "When all of us get here that are coming, we'll be the population and you'll be the tourists." It is safe to say that the stage contemplated by this forecast has not yet been reached, but most of our people months ago gave up thinking about your folk as strangers. In spite of isolated and minor difficulties, your envoys belong to us and we to them.

* * *

Many Dutch Refugees In Australia

But we have also had in Australia many Dutch civilians from what we now call our "near north"—the Netherlands East Indies. Until 15 months ago, this territory was for most of us about as near as the North Pole. Some of these refugees arrived in very bleak weather, which necessitated a few minor miracles, such as the rapid donation and distribution of warm clothing in fairly considerable quantities. Our efforts in this way and their deeply grateful appreciation have, we believe, made another permanent bond of neighborliness.

* * *

Allies Open Legations In Capital

Another neighbor that the commonwealth has recently discovered is Russia. "Sheepskins for Russia" has become a thoroughly popular slogan. China, too, is better known than formerly, though for many years there has been in this country a warm admiration for the new China, her aspirations and notable achievements. Now Canberra, our capital, is acquiring, in embryo or in more developed form, legations to house the important diplomatic personages who represent the United States, the Netherlands, the U.S.S.R. and the republic of China. Australia's growing and conscious nationhood in the Pacific area is reciprocally recognized in Washington.

* * *

Grateful to Natives Of Oceania

It seems certain that only a catastrophe like war could have opened the eyes of our people as a whole to the splendid qualities possessed by the natives of New Guinea and other places just beyond our northern

doorstep. These gallant and gentlemanly fellows, described by the Australian forces as "fuzzy-wuzzy angels," have made a deep impression on us by reason of their tireless and self-forgetting work as stretcher-bearers. Hundreds of wounded owe their lives to them. If the veterans of our New Guinea campaigns have any say in what is done after the war for Papua and other mandated territories, there will be a specially realistic and generous treatment of the natives, so that our debt may in some measure be repaid.

* * *

Kindly Treatment is Well Repaid

Of course, some commentators are now recalling, and very justly, that the unselfish work of Chalmers and other missionaries and the enlightened administration of the late Sir Hubert Murray, former governor, have helped to create an atmosphere of trust and friendliness. But it is also true that other white men have to go on deserving that trust and friendliness. It has been interesting to note the effect on our soldiers of the natives' quiet appraisal of them. The "fuzzy-wuzzy angels" have been recording, perhaps a little too rigidly, some sharp contrasts between the Australians and the Japanese. Our men have been profoundly struck by the fact that the faithful keeping of business promises and the decent treatment of native women pay handsome dividends. Thus Papua, Timor and no doubt other islands, too, have given the Allied forces not only grim battles and bitter privations, but also some exceedingly practical courses in ethics.

* * *

American Soldiers are Better Educated

The end of our summer vacation and the beginning of the school year have brought, as usual, a good many conferences and pronouncements on educational matters. But in one respect at least these are different from similar gatherings and statements in the past, because a number of them are striking a new note of comparison between the general educational level of men in the Australian armed forces with that of men from the United States. Most qualified observers say there is a noticeable difference—in favor of the Americans. These comparisons have given new impetus to moves for making it compulsory for pupils to attend school until they are 16 or 17, instead of 14, as at present. Experts now declare Tasmania to be the leading education state in Australia.

* * *

Jews and Christians Fraternize

In the Sydney suburb of Woollahra there is a growing friendship between the Liberal Jewish congregation that worships in Temple Emanuel, and the Presbyterian congregation of St. Columba's. This naturally reflects the brotherly relations between Rabbi Schenk and Rev. William Kinmont. Recently some 50 members of St. Columba's, accompanying their minister, were present by invitation at a Sunday afternoon service in Temple Emanuel. As a gift of good will, they took with them and gave to their Jewish friends a pulpit Bible which, at the rabbi's request, contained the New Testament as well as the Old.

ALLAN T. MCNAUGHTON.

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PRICES SLIGHTLY HIGHER IN CANADA

Says Government Must Rule Labor

Regional WLB Chairman Holds Regulation of Unions Necessary—Norman Barr, Social Worker, Dies

(Correspondence from Chicago)

CHICAGO, April 5.—Robert K. Burns, regional chairman of the War Labor Board, told the union ministers' meeting of Chicago last Monday that the labor movement in America had gone through three phases which might be designated as "suppression, tolerance and encouragement," and was now entering an era of "regulation." The government, he said, was certain to exercise some degree of restraint and control over organized labor concerning leaders, contracts, prosecution of complaints and financial accounting. The WLB, which was charged with two functions, the prevention of labor disputes and the prevention of inflation, might consider that its first job has been reasonably well discharged, he said, but the second task confronts the board with its supreme test.

* * *

Asks Church to Become Reconciler

James Myers of the Federal Council of Churches has suggested several practical projects to Protestant churches. These included frequent meetings between labor union representatives and employers; agitation for sharing of management with workers; the extension of democratic ownership; responsible criticism particularly of race discrimination in industry, labor unions or churches; bridging the cleavage between farm and urban labor; and larger concern for the training of workers and leaders for their functions in organized labor circles. He was particularly eager for churches to use the regular Sunday morning church school hour for training rank-and-file members of labor unions who are also Protestant church members in public speaking, parliamentary order and the history of the labor movement, so that they may take an increasing part in their unions and that thus religious principles and ideals may become influential in labor activities.

* * *

Indiana Republicans Are Isolationist

The *Chicago Tribune* reports that the *Fort Wayne News-Sentinel* has canvassed the 1,693 Republican precinct committee men and women of Indiana's 92 counties concerning the presidential campaign of 1944. Of the 1,493 who responded to the question of a choice for the candidate, 200 favored Wendell Willkie. The majority wanted Thomas E. Dewey, while John W. Bricker, governor of Ohio, was second choice. To the question, "Do you favor the United States mixing extensively in foreign politics after this war?" 203 answered yes and 1,490 no, according to the *Tribune*.

* * *

Mrs. Roosevelt Addresses Negro Churchmen

A profound impression was made upon the Negro citizens of the city by Mrs. Eleanor Roosevelt's address in the Metropolitan Community Church last week. "In the last war," she said in part, "we talked of making the world safe for democracy, but we did not take it in the sense we do today. We did not, during the war, think out the kind of world we wanted, discuss the methods for building it, emphasizing that throughout the world were people who had the same aspirations and the same right to aspire to a new world. . . . I hope that whenever we see oppression of anyone we are going to stamp it out. . . . We rise together or we fall together."

* * *

Stassen Favors World Organization

Harold E. Stassen told an audience of 1,000 members and guests of the Chicago Council on Foreign Relations: "It is my proposal that we begin now to plan and to establish a definite continuing organization of the United Nations of the world. . . . We should develop United Nations commissions to handle joint problems." Such commissions would develop, he said, into a world government consisting of a legislative or parliamentary body, executives who would come from this parliamentary body after the manner of the Canadian or British system, and an international police force. Lack of such a police force, he held, was the vital weakness of the League of Nations.

* * *

Offer Labor Study To Ministers

Announcement was made recently that the University of Wisconsin will this year expand its 15-year-old institute for workers, which has served many leaders from the ranks of organized labor each summer, to include an institute for pastors on industrial relations. The presence of labor leaders in the workers' institute will afford opportunity for first-hand contacts between the pastors' group and these men. Four major subjects will be offered: a survey of the economic order, the controversial issues in the labor world, and studies of the industrial community and American social ideals. The institute will be held at Madison June 28-July 10. The cost of attendance, including board and housing, will be only $30 for the full period.

* * *

Noted Welfare Worker Dies

Norman B. Barr, founder of Olivet Institute, died here last week. A student at McCormick Seminary here in 1895, he then began work among the city's poor and continued it throughout his 40 years in the active ministry. From the beginning he brought to his people medical care, industrial arts and domestic training as well as recreational opportunities. One of his unique projects was an "eviction house" for the temporary residence of dispossessed families. Mrs. Cyrus H. McCormick's interest in his work made it possible to acquire half a city block for the erection of buildings, including a church, which are now valued at $750,000. Though he retired some years ago, Dr. Barr was a familiar figure in church circles and maintained a vigorous interest in the institute which he had founded. An outspoken pacifist, during the First World War he twice was held for federal investigation. Always he assured the officials as they released him that he would speak out in the same vein again.

CHARLES LESLIE VENABLE.

Richmond Holds War-Peace Meet

Conference Opposes Asiatic Exclusion —Baptists Debate and Reject Plan to Join the Federal Council

(Correspondence from Virginia)

RICHMOND, March 29.—The recent conference on "Win the Peace as We Win the War" created a favorable impression in Richmond. The wide attention given its messages in the public press was genuinely appreciative. Among the out-of-state speakers were Carl J. Hambro of Norway; Clark M. Eichelberger; Edgar J. Fisher, former dean of Robert College, Istanbul, Turkey; and Mrs. Harvey Davis, Rabbi Milton Steinberg, Harry N. Holmes and Henry A. Atkinson of New York. Pulpits were occupied by visiting speakers on Sunday and a "streamlined" one-day session was held on Monday. The great First Baptist Church was filled to overflowing on Sunday night when Mr. Hambro spoke.

* * *

Urge the Repeal of Exclusion Acts

By resolution the meeting called upon Congress to "make it possible by legal enactment and to put would-be Chinese immigrants upon a quota basis. It also urged Congress to "make it possible by legal enactment for all American citizens of Chinese origin, now married to women of their own race residing outside the United States, and all who in the future may contract such marriages, to bring their wives into the United States and establish here a permanent residence and home." A local setup was selected to effect a permanent organization so that continuing guidance may be given in this area to the program outlined at the meeting. It is anticipated that study groups will arise and discussions be carried on in schools and churches.

* * *

Church Series Discusses Postwar Plans

Already the Ginter Park Baptist Church of Richmond has inaugurated a series of Sunday vespers devoted to consideration of postwar peace aims. The Methodist Church at Warrenton, Va., has had a Sunday evening panel discussion on "Shaping the Postwar World." In several recent issues the Virginia *Methodist Advocate* has devoted many pages to this important matter. George S. Reamy, the editor, raises the question "whether Christian America can be awakened before it is too late to the call of the hour." "Can the church here at home," he asks, "like the church in Norway, foresee its responsibility and adequately gird itself for its task? Can it fully recognize the fact that spiritual issues underlie the war?"

* * *

Survey Reveals Great Need in Norfolk

A field council of the executive committee of religious education and publication of the Presbyterian Church in the U. S. at its meeting here recently heard a report from a corps of staff and field workers which assisted in a church expansion project in Newport News and Hampton Roads

areas. A careful and revealing survey had been made in that overcrowded region. Those making the survey believed it cried aloud for action by religious forces on a scale beyond the ability of the local constituencies to provide. It was proposed that graduates of the assembly's training school be assigned to field and promotional work in these areas wherever possible.

* * *

Virginia Baptists Reject Overture to Cooperate

The Baptist general association of Virginia, which met recently in Lynchburg, engaged in a lively debate before finally voting, 204 to 134, to reject a proposition to join the Federal Council of Churches of Christ in America and the World Council of Churches. The proposal was to have the Virginia association recommend to the Southern Convention that it join with the Northern churches in the two councils.

* * *

Mission Board Clears Debt

The Southern Baptist Foreign Mission Board announces that it is entirely free from debt for the first time in many years. During the past ten years the board has paid the $1,100,000 it owed to banks and a total of $265,893 in interest. In the same time it has spent $249,750 on schools, colleges, seminaries, publishing houses and residences for missionaries. Howard Jenkins, of Richmond, is president of the board and Charles E. Maddry is executive secretary.

* * *

Church Gets Fund To Aid Needy

The city of Petersburg and the Tabb Street Presbyterian Church of Petersburg were among the beneficiaries named in the will of Samuel C. Donnan, Jr. The will directed that $10,000 of the $90,000 estate be established as a trust fund for the Tabb Street Church, its income to be utilized to aid distressed individuals who do not ask charity. This fund is a memorial to his parents.

* * *

Elder Statesman Passes On

Virginia has lost one of its most distinguished representatives, "the grand old man of the state assembly." Senator Henry Taylor Wickham of Hanover county died recently at the advanced age of 93 years. For nearly three-quarters of a century he had been an important figure in Virginia life. His career began as a student under General Robert E. Lee at Washington and Lee University. It included 73 years as an official of the Chesapeake and Ohio railway, one term in the Virginia house of delegates and 37 years in the state senate. At the time of his death he was president pro tempore of the senate.

* * *

Organization Formed to Promote General Good

An organization which proposes to make "a new approach" in working for the moral betterment of Richmond has been set up here with the announced intention of basing its appeal for support on actual facts and "not on emotional appeals." Its four announced aims are: "To conserve and promote those things which make for physical safety, moral sanity, racial fraternity and social unity"; to uphold public officials

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* * *

And So Forth

E. B. Paisley, president of the Presbyterian General Assembly's training school for lay workers, has resigned and accepted the call of the Board of Christian Education of the Presbyterian Church, U.S.A. (north), to become secretary of education in home, church and community, with headquarters in Philadelphia.

J. C. Wicker, pastor of the Northside Baptist Church, Richmond, since 1933, has been granted a leave of absence for the duration of the war to take up duties as a navy chaplain.

F. W. Burnham.

Swedish Missions Allowed To Continue

Swedish missions in Africa, India and China are continuing as usual. Although communication is very difficult, Rev. Knut B. Westman of Upsala, Sweden, writes that "money can be sent out and help can be given to neighbor missions who are more in need than ours." They are hoping soon to aid in reconstruction.

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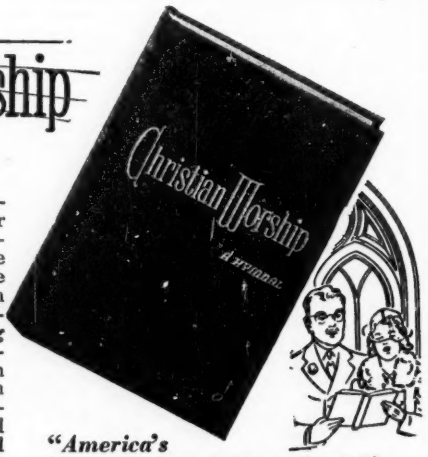

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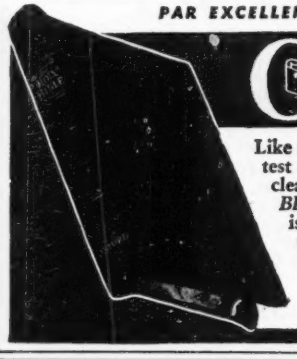

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Ask How Durable Is U. S. Policy

Latin Americans Concerned Over Prospect that the Next Election Will End the Present Friendly Relations

(Correspondence from Northern Ohio)

Cleveland, April 2.—The United States itself has much to learn in applying its good neighbor policy to Latin nations, according to a consensus expressed in a two-day institute on inter-American affairs sponsored by Western Reserve University here last week. This was one of 29 similar meetings being held by colleges and universities in this country. Attendance was nearly 5,000 Ohio college students, faculty members and interested citizens, for an imposing series of lectures, forums and group discussions. Hubert C. Herring, in an introductory "McBride lecture," declared that 70 per cent of Americans have little idea of what is involved in neighborly international relations. He said that South Americans trust the good neighbor policy, but are suspicious of high-handedness and wonder if the policy will endure beyond the next national elections.

* * *

Hold Latins Have Solved The Race Problem

Ernesto Galarza, who recently resigned from a post with the Pan-American Union, pointed to some 15,000 laws dealing with social legislation passed by Latin American nations in the past decade, but said many of them were poorly obeyed. Samuel Guy Inman held that Americans can learn much in wholesome race relations from the southern continent. Achievements in national neighborliness, he said, can well become a basis for future world reorganization. "Sweet and romantic" Hollywood films and government propaganda magazines serve little useful purpose, according to Señorita Maria Rose Oliver of Argentina, but publicity bearing on aims in and after the war does much to cement common bonds.

* * *

Lenten Services Attract Large Congregations

Christian work in Latin America will have its inning next week when George P. Howard of Argentina comes for five days of preaching in the united Protestant noonday Lenten services under sponsorship of the church federation in Old Stone Church. The 1943 noonday meetings are attracting the largest attendance since the theater services held 15 years ago. Remarkably good congregations have heard Willard Brewing of Toronto, Benjamin E. Mays of Atlanta and Bernard C. Clausen of Pittsburgh. Robert E. Speer will come for the week of April 12 and Margaret Applegarth for an interdenominational women's communion service on April 19. Greater Cleveland clergymen will preach during the remainder of Holy Week and on Good Friday.

* * *

Sharpe Made Head Of Federation

D. R. Sharpe, for 18 years executive

secretary of the Cleveland Baptist association, was elected president of the Cleveland church federation on March 26. Dr. Sharpe has assisted in the development of many Baptist churches, with emphasis upon service to the city's nationality groups. He has achieved a national reputation as a specialist in city work. Two laymen, Malcolm B. Vilas of St. Paul's Episcopal Church and Municipal Judge Perry B. Jackson of St. John's A.M.E. Church, are the new vice-presidents. Successful in its recent campaign for $25,000, the federation will operate on a budget in excess of $30,000 in 1943. A new division of social service has liaison responsibilities with the social agencies. A survey of Protestant institutional ministry is now under way.

* * *

Urges Farm Furloughs for Amish Pacifists

Release of Amish conscientious objectors from Civilian Public Service camps to serve on Ohio farms has been urged by Horatio Ford, Cleveland attorney and Congregational layman, in a letter to Secretary of Agriculture Claude R. Wickard. Mr. Ford has sent similar communications to selective service officials and to U. S. Senator Harold H. Burton. Much popular support has rallied to the suggestion. Near-by Geauga county is the center of a populous Amish community. The manpower problem on northeast Ohio farms is acute, both for crop production and for dairy work.

* * *

Student President is a Japanese-American

The Oberlin College student council attracted attention a few days ago when it elected Ken Okuda, a Japanese-American student evacuee, as its president. A former student at the University of Washington, he was relocated at Oberlin this year. The incident has proved a wholesome example for this city, which has just begun to face seriously its responsibility for providing employment for Americans of Japanese descent.

* * *

Church Dedicates Painting For Honor Roll

First Hungarian Evangelical and Reformed Church has recently dedicated an unusual honor roll for 195 young men and women in the armed services. It is an original painting entitled "Mother Columbia" depicting Christ as the hope of the world. It is the work of Sandor Vago, well known Cleveland artist who is a member of this church. The names of those honored are inscribed on two panels flanking the painting. Chief Justice Carl V. Weygandt of the supreme court of Ohio spoke at the dedicatory ceremonies. Joseph Herczegh is pastor of this church.

* * *

And So Forth

David W. Dodds of Kittanning, Pa., has been called to the pastorate of Lakewood United Presbyterian Church.

New minister of First Congregational Church is Earl Ware Foster, who comes from First Church, Racine, Wis.

Through the generosity of an anonymous layman, who has contributed $10,000 for the purpose, the Cleveland Public Library and the church federation will soon establish an exchange for religious films and sound equipment to serve churches.

O. M. WALTON.

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Discuss Postwar Mission Training

Seminary and Missions Board Leaders Confer on World War and Relation of Church to the New Society

(Special Correspondence)

CHICAGO, March 27.—"The Christian world mission must be made the focal center of the whole seminary course," said Henry P. Van Dusen of Union Seminary at a significant meeting of the committee on missionary personnel and training of the Foreign Missions Conference which adjourned here today. This sentence was the keynote to the trend observable throughout the two-day conference, which met at Chicago Theological Seminary and was attended by the heads of 35 or 40 training institutions and board secretaries interested in training personnel for the next period in missionary expansion.

Train All for World Ministry

Dr. Van Dusen pointed out that Princeton Seminary now orients its entire course of study around the ecumenical church and stresses the Christian gospel as the message of salvation for the whole world. He cited the plan of K. S. Latourette of Yale Divinity School to build the seminary course around the history of the expansion of Christianity, stressing especially the extraordinary growth of the past four centuries. Malcolm Pitt, dean of the Kennedy School of Missions of the Hartford Foundation, went even further in seeking to add historical anthropology to biblical and historical studies. He proposed beginning with a study of the younger churches, where the Book of Acts is being made contemporary. While the conference did not reach a consensus on details, there was general agreement with Dr. Pitt's idea that all seminary training should be so reorganized that when a man graduates he will be equipped for world ministry whether he serves in Chicago or Benares, in Szechuan or Arkansas.

New Forces at Work

Edwin Espy, secretary of the Student Volunteer Movement, cited as new factors with which the Christian mission must deal the unprecedented physical suffering of millions, the intellectual awakening of the newly literate in many countries and the general groping for a basis for unity in spite of unprecedented governmental controls. He anticipates that new sources of personnel for manning the world mission of the church will be found in the Civilian Public Service camps and the army, among foreign residents in the United States and in the ranks of the professions. He stressed the necessity of a more experimental attitude in training and its expansion to include discipline in manual skills. In the discussion which followed, Edwin Morgenroth of the American Friends Service Committee emphasized the importance of attitudes and declared that too precise blueprinting of the future is dangerous and unnecessary. He declared that the experience of the Friends Service Committee has shown that if competent and committed people are allowed to serve human welfare, training can be acquired on the job and many will give their lives to such service.

Gospel for Whole World

On Saturday morning the discussion was led by a panel of heads of training institutions headed by Albert W. Palmer, president of the Chicago Theological Seminary. Returning to the theme with which the conference opened A. C. McGiffert, Jr., president of the Pacific School of Religion, Berkeley, Calif., declared that the seminary must be organized around theology, which must be concerned with the whole gospel for the whole world. The professor of theology is concerned with the gospel, which provides the rationale for the world mission of Christianity. Dr. Pitt agreed, but pointed out that missionaries need to understand the major issues of the country to which they are going. He held that the missionary must be initiated into at least the broad issues of international relations and must know something of the politics of the area where he goes to live. He must learn how to recognize economic and ecclesiastical imperialism and see the connection between them and the historic situation in which the country of his choice finds itself.

Churches and Postwar Plans

The conference then attempted to pool the knowledge of its members about the plans for Protestant centers of training for such major areas as Latin America, India, China and Islamic countries. No center has yet been developed for Africa, although it was said that Fisk University, Nashville, might move in that direction. The conference recommended to the Foreign Missions Conference and to the American Association of Theological Schools that the question be further explored and that a syllabus be prepared on training for the Christian world mission which would make that mission the central emphasis in the preparation of all Christian workers. It believed that the churches must be more alert than they have yet been in rethinking plans for postwar work in the light of the world mission of Christianity.

Ask Aid from Boards

The conference urged a more careful effort on the part of the mission boards to make the knowledge and experience of missionaries available to the training institutions. It held that many more specialists must be made available to both the schools and the world mission. It asked that short-time services of competent Christians be much more widely used and advocated more extensive interchange of visits between the leaders of the younger and the older churches.

H.E.F.

Bishop Hall Reaches West China

Through the news letter of the Chinese Industrial Cooperatives comes word that the Rt. Rev. Ronald O. Hall, Anglican bishop of Hongkong, has now completed his journey from America and arrived in Chengtu, West China. He has been elected chairman of the international committee of the C.I.C. with Lewis S. C. Smythe, missionary of the Disciples of Christ, as secretary-treasurer. J. Henry Carpenter of Brooklyn is chairman of the American committee in aid of the C.I.C.

Plan to Rebuild Bombed Towns

London Exhibit Shows Government Plan for Reconstruction — Chaplains Jump with Parachute Soldiers from Planes

(Correspondence from England)

LONDON, March 2.—In the National Gallery there is an exhibition on view with the title "Rebuilding Britain." It is designed to show the general principles which should guide the nation. We are invited to consider the needs for work, homes, health, education and recreation. The town plan for example is divided into units such as the residential unit of about 200 families, the neighborhood unit of, say, 1,000 families, the borough unit of 8,000 families, and the district unit of 60,000 families. An attempt is made to show how the existing towns can be changed and a plan is given, flexible enough to meet changing conditions. Sir William Beveridge opened the exhibition, asserting it to be a declaration of war upon one of the five giants, squalor, the others being want, ignorance, disease, idleness. But we shall not bring down this Goliath unless we have four stones in the sling. These are planned use of the land, sane use of transport, right use of the right architects and the maximum of efficiency in the building industry.

* * *

Common Wealth Party Is Growing

It must have been noticed in news from Britain that certain candidates in by-elections bear the name "Common Wealth." These candidates are now taken seriously, for they have polled many votes. They claim freedom from the responsibility for supporting the national government which rests upon official labor. It will be remembered that Sir Richard Acland was one of the founders of Common Wealth, which took its title when Sir Richard's movement, "Forward March," was united with J. B. Priestly's "1941 Committee." It was later announced that Mr. Priestly had resigned from Common Wealth. The new party defined its purpose only in general terms but these show that its affinity with the Labor party is close. Their plan included a complete reconstruction of our society on new principles because of changes brought about by the war, the abolition of the individual profit motive as the main driving force in our society, and the public ownership of productive resources. Common Wealth, said Sir Richard, aspired to give the political leadership necessary to achieve the new way of life.

* * *

Chaplains Train as Parachutists

In the *Methodist Recorder* there is the report of an interview with R. Talbot Watkins, one of the chaplains to the airforce who are trained as parachutists. He and B. M. Egan, S.J., were the first to train in this way, but they have been followed by others. They had a thorough ground training but they felt it would be intolerable for them if they could not follow their men into battle. Mr. Watkins said that the nervous and emotional stress is the same

for all, chaplains included. Finally each man stands alone. The training of the parachutist chaplains has opened a door to the interest and sympathy of their men, who express their attitude in the form of good-natured banter in which the term "sky pilot" often appears.

* * *

Ask Churchill to Be Generous to India

A service of prayer for India was held at St. Martha's last week. This may serve as guidance for those who wish to know the mind of this country during the days in which Mahatma Gandhi fasted. There has been little approval of the method by which he has sought to end the deadlock. Without any doubt the great majority of our people support the government in the refusal to accept the conditions which Mr. Gandhi demanded. But there has been no anger, and no failure to understand how much he means to his people, and no lack of respect for his character. And if this way of ending the deadlock seems impossible for this nation to accept, there are some who ask why the occasion cannot be used to try some other way. The master of Balliol says that "there are occasions when a deadlock can be solved by the party which is in the right making the generous gesture." Mr. Norman Goodall, secretary of the London Missionary Society, has made a serious appeal. "Could not the viceroy," he asks, "take the initiative in personally drawing together the leaders of the many divergent groups in India and laying upon them anew, for India's sake and the world's, the responsibility of finding common ground for a new beginning? Could he not at least offer to the imprisoned leaders—including Mr. Gandhi—liberty for this purpose, and, still more, so identify himself with the deliberations of such a conference as to facilitate its quest?"

* * *

Government to Train For Reconstruction

There are many signs that preparations for changes in our industrial system are being made over a bewildering range. The building industry is of first importance. The government looks to a building labor force of 1,250,000 men after the war and that will mean the employment of 3,000,000 altogether. A vast amount of building will be needed after the war. Within three or four years of the end of the war 200,000 men are to be trained in the building crafts, and that will mean 5,000 instructors. . . . Coal will be essential to our export trade in the future as it has been, and peace in the pits will be needed no less. There is good news in the announcement that both the owners and the miners have agreed upon a conciliation scheme, including provision for a national wages board.

EDWARD SHILLITO.

Concerned over Missionaries' Fate in New Guinea

Only two of the 27 New Guinea missionaries of the American Lutheran Church, which has its headquarters at Columbus, Ohio, have reached Australia. Dr. Taeuber, executive secretary of the mission board of that church, is deeply concerned over the fate of the remainder. Madang, the mission center, is in Japanese hands and has been frequently bombed.

Educator Attacks Hope of Security

Brown President Scores NRPB Plan—Holds Right in Jobs Is Less Important Than Rights Before the Law

(Correspondence from New England)

PROVIDENCE, R. I., March 29.— Henry M. Wriston, president of Brown University, in a recent address before the New England Council scored the failure of the so-called "new bill of rights" of the National Resources Planning Board to deal with freedom of religion. He pointed out that the earlier and famous Bill of Rights looked to rights of individuals pitted against the state, but that the present one deals largely with materials, health, insurance and other disabilities of individuals pitted against insecurity.

* * *

Condemns Omission of Property Right

"This modern declaration," Dr. Winston declared, makes "reference only to equality before the law, not to due process or to punishment. Nor is there any right to property, except property in a job. . . . The early Bill of Rights represents the deep and powerful yearning of men who had lived intimately with tyranny, of men who had known oppression at first hand, of men who were determined to govern political practices thereafter with firm principles. The newer declaration is the product of men who had lived intimately with depression. It is cast in the mode of thought of a materialistic age, a time of pessimism, years of retreat, of minds hesitant and doubtful."

* * *

Churches Plan Weekday Religious Education

The Rhode Island council of churches, through a committee headed by William G. Berndt, is formulating plans looking to a program of weekday religious education in Providence. Present plans call for a community program in which several churches will cooperate in each area, choosing a church or other meeting place near a schoolhouse for classes. The plan will first be tried in the fourth and fifth or fifth and sixth grades. A paid supervisor and paid teachers, qualified for this service, will be secured. Admission to classes will be upon the granting of written permission by the pupil's parents. A similar plan is now operating successfully in Woonsocket and other plans are being projected in Cranston and East Greenwich.

* * *

Churches Employ Staff For Industrial Towns

Six full-time and two part-time workers constitute the staff which is serving the Protestant churches in the industrial areas of Maine under the council of churches of that state. A committee headed by Harold C. Bonell, Portland minister, supervises their work, which centers in various new housing projects in Portland and Bath. Churchwomen's groups and men's clubs are cooperating to welcome the newcomers and to hold religious services. Recreational activities for boys and

Dean Earl Marlatt

says of

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"When Amos Wilder's outstanding critical work, *Spiritual Aspects of the New Poetry,* appeared three years ago, discriminating readers observed that the man who wrote that lucid, almost mystical, prose could, if he cared to, write even more spiritual and more artistic poetry. In fact there was at least one reader who was sure that Wilder could surpass even the new poets whom he appraised so discerningly and praised so generously in this book. He was obviously more at home in 'the landscape of the mind and the world of the spirit' than alien materialists and hedonists could ever be. At the same time he knew the splendor of things and the beauty of bodies through which thoughts must shine if they are to become the bright raiment of the spirit.

"In *The Healing of the Waters* Amos Wilder has written the book which carping critics demanded when they said, 'Physician, heal thyself!' His poems here meet the sternest requirement of his own prescription for truly spiritual poetry: 'The peculiar ills of contemporary life and contemporary artists can only be clearly challenged by confrontation with the Christian emphasis on personality and the responsible self.'

"The many illumined moments which flash like mountain torrents over rocks in *The Healing of the Waters* make it an outstanding contribution to the poetry of the spirit in this or any time of peril. It may even become the morning-star of a new day dawning, as Wilder himself prophesies, 'across the lost horizons of the years.'"

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girls of school age will soon be provided and visits to hundreds of families are being systematically made by the eight staff members and their volunteer assistants. Miss Mariol L. Ulmer of Portland, executive secretary of the state council of churches, says that this project has secured cooperation from more churches than anything else the council ever did.

* * *

Take Boys Into the Police Force

Dennis J. Roberts, mayor of Providence, has appointed a committee to set up a junior police force. It is intended to be a protection against vandalism which is growing, and a means of civic instruction. Boys throughout the city will be organized and will have regular opportunities to see a metropolitan police force at work. The plan has been given general approval.

* * *

And So Forth

East Providence has set up a group of auxiliary police whose duty it will be to meet buses in this dimout area at regular hours during the evening.

The W.C.T.U. has added its protest to that of the Rhode Island council of churches, the state federation of women's clubs and other groups, urging Gov. J. Howard McGrath to reconsider the permission which he recently granted for the opening of the Narragansett racetrack.

RICHARD K. MORTON.

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Baptists Cancel 1943 Convention

Southern Baptist Leaders Call Off Meet Scheduled for Memphis—Ministers Defend University of Texas

(Correspondence from Texas)

WACO, March 29.—The 1943 annual convention of the Southern Baptist churches, which had been scheduled to begin in Memphis on May 12, has been called off, according to President Pat M. Neff's report of an action by the executive committee. Lack of adequate hotel accommodations, the difficulties of transportation and the government's request that major conventions be canceled were cited as factors in the decision. All the officials of the church boards, the state boards, and the denominational editors will meet instead with the executive committee of the convention in Nashville on the same date.

* * *

Lectureship Endowed in Methodist Church

Funds which will produce an income to be spent on an annual lectureship have been given to the Methodist Church of Wichita Falls by Mr. and Mrs. J. J. Perkins of that city. The first of the series of lectures has just been delivered by Roy L. Smith, editor of the *Methodist Advocate*. The theme: "Becoming Spiritual Experts." Large gifts had previously been made by the same family to Southern Methodist University, Dallas, and to the Methodist Orphans' Home, Waco.

* * *

Dallas Dedicates Two Large Churches

Bishop Ivan Lee Holt has just dedicated a $300,000 church building for the Highland Park Methodist Church, Dallas. It was erected during the pastorate of Umphrey Lee, now president of Southern Methodist University. In the same city Wallace Bassett, pastor of the Cliff Temple Baptist Church, having recently completed an auditorium, which was the fifth unit of a church plant which is valued at $500,000, celebrated his 25th anniversary with that congregation.

* * *

'Prophetical' Conference Peers into Future

A widely advertised "prophetical" conference is being held in the Schofield Memorial (Congregational) Church in Dallas as this is written. Speakers are coming from Florida, Texas, Delaware and Tennessee. The war has revived much interest among preachers of the southwest in this school of biblical interpretation.

* * *

Newspapers Attack, Pastors Defend, University

An editorial in the *Daily Texan,* University of Texas student newspaper, stirred something of a tempest throughout the state. Its subject was Russian religion. Some city newspapers characterized the university as "godless" but the ministers in Austin, the university town, rallied to a man to the university's defense. They especially commended the interest in religion and in church work of Homer P. Rainey, the president of the university.

* * *

And So Forth

William T. Capers, longtime bishop of the West Texas diocese of the Protestant Episcopal Church, died at his home in San Antonio on March 28.

The annual Texas training union convention, which normally has an attendance exceeding 5,000 and lasts a week, convened in Dallas today for a one-day session. George W. Truett is the chief speaker.

The Southern Baptist relief and annuity board celebrated its silver anniversary with a dinner in Dallas.

Among pastoral changes may be noted the coming of Blake Smith from the First Baptist Church, Conway, Ark., to University Church, Austin; Forrest Freezer from Tabernacle Church, Raleigh, N. C., to Broadway Church, Fort Worth; Thomas B. Gallaher from Presbyterian Seminary, Austin, to First Presbyterian Church, Waco.

The W. H. Griffith Thomas memorial lectures for the Highland Park Presbyterian Church, Dallas, were delivered this year by Samuel M. Zwemer, professor emeritus of Princeton Theological Seminary.

JOSEPH MARTIN DAWSON.

Quakers Protest Starvation As a 'Weapon'

Deploring the fact that "the United States in conjunction with other United Nations continues to use the weapon of starvation" in the present war, the Nashville meeting of the Society of Friends has sent letters of protest to President Roosevelt and Tennessee congressmen. The group stated that in its belief "victory achieved at the cost of starvation of millions of innocent civilians, many of them in countries that already have suffered invasion, will be a victory devoid of good fruits," and urged that the government and private agencies be allowed "to carry food to the starving people of Europe."

Plan Another United Church Canvass

The United Church Canvass has been so successful this first year that the planning committee has voted to conduct it again next year. All communities which held a United Church Canvass, either last fall or during the present period, are being listed at national headquarters, 297 Fourth Ave., New York. The chairman or secretary of each local United Church Canvass is urged to send his community's name to Stanley I. Stuber, public relations executive, 297 Fourth Ave., New York. Many communities have held united canvasses which have not yet reported their participation. A complete listing is desired by Mr. Stuber.

Offer Training to 1,000 Rural Pastors in South

During the spring and summer of 1943 the Home Missions Council is holding 15 regional institutes for training about 1,000 southern ministers who have sharecroppers in their congregations, according to Mark A. Dawber, secretary of the council. The schools are to be conducted by agricultural colleges and theological seminaries without charge for tuition. Many of the denominational home mission boards are offering to help pay ministers' expenses during attendance at these institutes. In

addition, there will be 28 similar schools in other parts of the country this summer at which 3,000 ministers will study. These courses are described in a leaflet, "In-Service Training for the Minister in Town and Country" which can be secured for three cents from the Home Missions Council, 297 Fourth Ave., New York.

Two Mission Nurses Escape Solomons

Two missionary nurses recently reached Aukland, N. Z., after having lived in native villages in the Solomon Islands for five months. They came from the island of Malaita, on which 20,000 to 30,000 natives live and which is occupied by Japanese. Taking to the hills when the Japanese arrived, the nurses "did not see a slice of bread from the beginning of May to November." They lived in a bamboo grove for seven weeks. "It rained all the time." They saw American planes, heard the Coral sea battle and were often within the sound of guns. The International Missionary Council, which reports their story, says that they were rescued on Nov. 26 and taken to a ship on which there were "many other mission refugees, Protestant and Catholic."

Knubel Praises the Norwegian Church

Frederick H. Knubel, president of the United Lutheran Church of America, has written a tribute to the heroic churchmen of Norway. It is to appear in a booklet being issued by the Royal Norwegian Information Service on the third anniversary of the invasion of Norway. In it Dr. Knubel says: "This is in truest respects a religious war, a holy war. When a true, an enduring peace comes it will develop as in very large degree a religious peace, a religious victory. . . . History will tell a wonderful story of Norway's religious heroism."

Mutual Officials Reconsider Religious Broadcasting

The officials of Mutual Broadcasting System recently held a luncheon conference at the Waldorf-Astoria hotel, New York, with representatives of the Catholic, Jewish and Protestant faiths to consider "how religion through radio can best serve for victory." William Taggart, U. S. army "flying chaplain," was present, having just returned from the fighting front in the south Pacific. The suggestions offered by the group to the radio officials seemed to be summed up in the phrase, "more showmanship."

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

American Empire (UA) *Western.* Cattleman's dream of power leads him to ride roughshod over neighbors' rights and partner's ethics until clash with rustlers opens his eyes. First part has interesting situations and characterization for a western, but remainder is just another, with climax repetitious and almost too *gory* to be borne. **M, Y**

The Immortal Sergeant (Fox) Henry Fonda, Thomas Mitchell, Maureen O'Hara. *Drama.* Foray into enemy post to save his men makes hero of corporal previously afraid to face life on its own terms. Although dead sergeant's promptings are a bit too realistic to accept and things work out with strange off-scene ease, desert setting is *convincing* and there is good suspense and character presentation. **M, Y**

Lucky Jordan (Par.) *Melodrama,* Another contribution to theory that American gangsters, no matter how brutal, are lily-like compared to nazis. *Impossible.*

The McGuerrins of Brooklyn (UA) William Bendix, Joe Sawyer. *Comedy.* Marital slapstick of "Jiggs and Maggie" comic-strip type. Would perhaps be entertaining as comic short; prolonged to feature length, it tends to *pall.* **M, Y**

One Day of War in Russia—1943 (The March of Time) *News feature,* showing Russian armies in action and related activities on various fronts. Scenes effectively selected to give *good overall impression* of what is involved in daily communiques. **M, Y**

Whistling in Dixie (MGM) *Comedy-mystery.* Famous radio detective actor, drawn against will into job of tracking down murderer, does so fearfully and comically. More farce than mystery, with silly, contrived plot, this will appeal to those who enjoy Red Skelton's *Clowning.* **M, Y, C**

BEST CURRENT FILMS

For Family: Air Force, Bambi, Fantasia, The Great Commandment, Holiday Inn, In Which We Serve, The Pride of the Yankees, Yankee Doodle Dandy.
For Mature Audience: The Battle Cry of China, Casablanca, The Commandos Strike at Dawn, For Me and My Gal, Fortress on the Volga, Gentleman Jim, George Washington Slept Here, Journey for Margaret, Keeper of the Flame, Life Begins at 8:30, The Magnificent Ambersons, Moscow Strikes Back, Mrs. Miniver, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, Shadow of a Doubt, The Siege of Leningrad, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman. 4-14-43

Creative Books

Religion and the World of Tomorrow

W. W. Van Kirk. Not a starry-eyed announcement of a "brave new world" awaiting after the war, but a realistic statement of the amazing problems that loom following the conflict and a challenge to the church to face these problems and to reconstruct the world on the basis of understanding and good will. For *laymen*—and ministers. $1.50

A Realistic Philosophy of Religion

A. C. Garnett. "The most scholarly, mature and vital book in its field—and it is readable. The method of the book is that of empiricism. The author treats of the beginning of religion in the individual and finds it most typically in the experience of the adolescent where altruistic attitudes overcome the egoistic impulses." *E. S. Ames* $3.00

The Man Christ Jesus

John Knox. "A man so unique, so genuine, so divine can only be the Son of God, who 'emptied himself' when he became a man, entering fully into our human life and sharing our limitations from birth to bitter death." *Quarterly Review* $1.00

The Christian and the War

C. C. Morrison. "All nations are guilty. 'War is not sin: it is hell!' The true note, the prophetic note for the Christian pulpit and the Christian conscience to strike is, says Dr. Morrison, not a note of repentance for war but of repentance for the sins that produce war." *Randolph Crump Miller* $1.50

Highland Shepherds

A. W. Hewitt. "A gold mine of New Testament religion, wholesome common sense, wit and wisdom about every phase of the pastor's task. It is a complete seminary course in pastoral efficiency." *Home Missions* $2.00

The Shepherdess

A. W. Hewitt. A complete guidebook for the minister's wife. The Shepherdess of today has more problems than in simpler times. In this book Dr. Hewitt discusses every phase of her important work. Before writing the book he consulted with hundreds of ministers' wives throughout the land. $1.75

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SEEING THE MULTITUDES

By Frederick K. Stamm

The author states that "The Sermon on the Mount contains the solution of every problem which has troubled mankind in the past, or troubles man, in the present. It is the key to every perplexity, the weapon against every danger, and the balm for every wound." Dr. Stamm deals here particularly with the Beatitudes. Finding scant basis for hope in the present course of the church, the author appeals to its original charter and sanction, and invites his fellow churchmen to face the crisis also. "This is a courageous and searching study of the Beatitudes of Jesus."—*Dr. George A. Buttrick.* **$1.50**

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A new American edition of this well-known classic on the life of Christ. **$1.95**

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75th thousand **$2.50**

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By Willard L. Sperry

This book seeks to bring together the best prayers of Christendom that voice the spiritual needs of a people during days of war-time stress. The prayers are grouped under 24 headings, such as: In the Morning, At Eventide, Our Country, Our Men in Service, Our Allies, Our Enemies, Good Courage, Inward Peace, etc. The author is Dean of Harvard Divinity School. **Paper edition, $ .75**

HOW DO WE KNOW GOD? By Richard Kroner

Do we know God through what our minds show us to be reasonable and "scientific"? Through the insight of the prophet and mystic? Through historical revelation? To answer such questions is the purpose of this book, written by a philosopher and theologian whose voice and pen, we predict, will make a lasting impression upon the thought of his adopted country. **$1.75**

THE GREAT CENTURY (1800-1914 A. D.)

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By Kenneth Scott Latourette

This is Volume V of the seven volume *History of the Expansion of Christianity.* It deals, as did Volume IV, with the 19th Century. Of this series as a whole Henry P. Van Dusen in his new book entitled *What Is the Church Doing?* says, "Probably the greatest service of Christian scholarship to these times, and one of the most valuable in the history of the Church is being rendered by Professor Kenneth S. Latourette in his monumental *History of the Expansion of Christianity.* **$4.00**

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